The Churchman.

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The Churchman,

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From the Presbyterian.

CHURCH ADVERTISING.

Mr. Editor.—Some people who, like myself, live away from your great cities, and depend for our knowledge of their ways and doings, upon the newspapers, would often be glad to have some friend at hand, to explain divers matters which strike our homely apprehensions as somewhat mysterious. The *religious* world has its puzzles for us, as well as the world of fashion, and refinement, and as these, also, come to us through the papers, I would like—if it would not be too presumptuous—to state a few in your columns, so that, whether solved or not, they may serve to amuse your city readers, as a specimen of our rustic simplicity. For the present let me speak of what may be called "church advertisements."

It looks to ns like a strange and new fashion to advertise the preaching of sermons, in churches, that are regularly opened for worship every Sabbath-day. Our congregations would stare in astonishment, if they should see in our village paper, among the advertisements of Fresh Assortment and Cheap Stores, one from their own pastor informing the neighborhood that he himself, or some brother for him, was to preach on the next Sabbath. They would as soon think of a notice that the sun would rise to-morrow. Still wider should we open our eyes to see the *subject* of the sermon proclaimed in this way—as we have been taught to believe that we go to church to pray, and praise, and hear the word, and confess our sins, as well as to hear a sermon, and therefore it would seem as strange to publish the subject of preaching as of any other parts of the service.

We have thought that the city-fashion may be the effect of the number of churches, obliging some of them—like our shopkeepers—to advertise in order to get custom: or, on the contrary, that there is such a deficiency of churches, and such anxiety for instruction, that out of charity to the hungry multitude, public information is given of the opportuninty; or, haply, that in the city, the Sabbath might be forgotten, even by the pew-holders if there were not a notice of its approach. Still, these are mere conjectures.

Another matter causes still greater surprise. In their humble way, our country ministers keep on preaching from *the Bible.* We stick to the doctrine of chap. vi. of the Directory, that, "the subject of a sermon should be some verse or verses of Scripture; and its object, to explain, defend, and apply some part of the system of divine truth," &c. "A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled." But every week the city papers bring us notices of "subjects," for the next Sabbath which make us wonder whether the Directory has been repealed, or whether the city preachers have exhausted the Bible, or whether the citizens are so thoroughly saturated with divine truth, that they can give the Sabbath to listen to the travels of their ministers, or their sketches of great modern characters in church and state, or their disquisition on government, &c.

For example, in one newspaper now before me, there is a list of notices for a single Sabbath, which runs as follows:

"Prof. ——— will preach in the ——— Presbyterian Church, next Sabbath morning and evening. Subject of the evening discourse—The Holy Week in St. Peter's at Rome."

"Course of Lectures to the Young. The 22d lecture of this course, will be delivered by the Rev. ———, in the ——— Church, to-morrow, (Sabbath) evening. Subject—Washington, the friend of peace."

"The Rev. Dr. ———, will preach a sermon, Sabbath (to-morrow) evening, at the Church of ———. Subject the influence of Calvin, as suggested by a late visit to Geneva."

"Rev. ———, will preach next Sabbath evening on the question 'What are signs of stability and of decay, in the original government and institutions of our country.'"

"The Rev. Dr. ———, will deliver the third of his course of Lectures on the Waldenses, in the ——— Presbyterian Church, on Sabbath evening."

This is a specimen of the weekly notifications of the city press. Whether they are to be taken as specimens of the popular mode of preaching, and whether this class of "sermons," is producing greater spiritual results than the old-fashioned kind, we should be glad to be informed; as also, whether substitutions for the former Psalm-book, and reading of Scripture, are made to correspond with the subject of preaching.

PAGANUS.

Communications.

For the Churchman.

MR. FABER'S TRACTS.

Dear Sir,—I was sorry to observe by a communication in the last week's Churchman, that the Trustees of the Protestant Episcopal Tract Society, had determined in all future editions of the Tracts, written by the Rev. F. W. Faber, one of the recent seceders to Rome, that his name should be expunged from the title page, as the author. On what sound principle either of honesty, or policy, they should have adopted that resolution, I am at a loss to imagine. On the score of *honesty,* it certainly is not correct to take from an author the credit of his own works;—and they are no less his works now, than they were several years ago, when they were first published. Mr. Faber has not lost his identity by going over to the Church of Rome. We presume, that he is the Rev. F. W. Faber still. Still less is the resolution, adopted by the Trustees, wise on the score of *policy.* Why, they are yielding up, thereby, a very strong vantage ground, which the Church holds in the possession of these Tracts, as *known* to be the works of Mr. Faber. He *himself* would probably *unwrite* them now, if he could; at least he would like to have the privilege of *retracting* them, and disowning the sentiments, they contain. And this is the very thing, which the Trustees of the Tract Society are helping him to do, by their resolution to drop his name hereafter from the title page. But is this wise? Have his arguments in these Tracts, particularly against the Church of Rome itself, lost any of their point and force because he has since gone over to her communion? Rather, are not their pith and power increased thereby? And do they not, in consequence, constitute the very best condemnation of his, and his associates' course, that could possibly be written? Are they not a standing protest from his own lips, to all time, against the justice and lawfulness of his and their apostacy? I would much have preferred, therefore, if instead of thus concealing his name, as the author of these Tracts, the Trustees of the Society referred to, had boldly and *triumphantly* continued to print it, with the addition, if they pleased, of some such explanation as this:—"By the Rev. F. W. Faber, formerly, when this Tract was written, a priest of the English Church, but now (or since) become an apostate to that of Rome." This, it appears to me, would have fully satisfied the consciences of "weak brethren," while it would have greatly strengthened the cause of the Church, in whose behalf these Tracts were originally put forth.

I am, dear sir, in the sense of a friend and advocate of the above society, content to style myself

A "TRACT-ARIAN."

April 22d, 1846.

For the Churchman.

DAILY PRAYER.

Mr. Editor,—I was very much struck on reading an article in "the Churchman" of April 25, signed "B. H. E.," on the subject of Daily Prayer in the Churches. I had never imagined that those who arrogate to themselves the high and exclusive epithet of "*Evangelical*" could so barefacedly contradict the Gospel, and trample on the Law which our Lord came to fulfil to its very jots and tittles, as it appears the "Episcopal Observer" has undertaken to do. He seems to think that what is "beautiful as an idea, for the use of edifying," can never be reduced into fact; though how the merely ideal can serve to "the use of edifying," i. e., building up, as a house, I have no conception. Do we lack authority for daily congregational worship? Let us see. The Mosaic economy was a system of "types and shadows of good things to come." One of the individual types was "the *daily sacrifice;*" daily prayer morning and evening in the Jewish Cathedral: the cessation of which the prophet connects with "the abomination that maketh desolate." If we are to interpret the typical *daily* prayer by the fulfilment of *weekly* prayer, by the same rule might we determine ourselves to be seven times more pious and devoted to the public worship of God than the Jews were; or, at the very least, that one seventh part of the devotion required of the Jew is sufficient for an "Evangelical." This may be Faith alone without Works; but surely it is not Christian Faith.

Our Lord came not to break the Law and abolish it, but to fulfil it; that is, to carry its meaning into practice. He gave us an example that we should follow His steps; and He worshipped daily in the temple for our learning and instruction. Did He worship as a mere Jew under the bondage of the Law? Suppose He did. But did the apostles, after they had commenced the Church, worship daily in the temple as mere Jews? For they did as He had done in this thing while He was with them. If daily congregational worship is an evil thing in itself, as the "Episcopal Observer" seems to think, why did they, as set first in the Church, practice it at all? To say they did it merely to flatter the Jews, is rather too much. Peter got a sharp rebuke for practising circumcision on that ground: but they *all* practised daily prayer in the temple, and did it in the sight of the people over whom they had authority. And did they count it too great a sacrifice of *time,* which some regard as *money?* David said he would not worship God with that which should cost him nothing: and in the nature of things daily worship could be, ordinarily, no greater burden for a Christian than for a Jew. Certainly more than "*paupers* and stipendiaries" enjoyed the benefit of daily worship under the *typical* Church.

We use the Psalms in public worship; and we claim to believe that they speak as exclusively in the language of the Gospel as of the law. If not, why do we use them? In Psalm lxi. 8, it is said: "So will I sing praise unto Thy name forever, that I may *daily* perform my vows." Of Messiah it is said in Psalm lxxii. 15, that "prayer shall be made for Him *continually,* and *daily* shall He be praised." And so in Acts ii. 46, the Church continued *daily* with one accord *in the temple.* But if we are bound to confine the truth of these things to *weekly* public worship, it is very wonderful indeed.

But there is a Catholic sense in which we should regard this subject, though perhaps Evangelicalism cannot see it. When Ezra had set up the altar after coming back from Babylon, he offered "for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel," though there is no proof that an individual of the ten tribes was present. The meaning of this is, that prayer and sacrifice are, in the purpose of God, Catholic: that the Universal Church is one, and has but one Spirit of worship, and one Sacrifice, and one Prayer; and that every particular act of repeating the sacrifice in commemoration, and of public worship, is not to be confined to the persons present, but is in truth "for the whole estate of Christ's Church militant here on earth," including every individual baptized in the name of the Lord throughout the whole world; yea, and the whole human family. And this is the great ground of Catholic uniformity in the words and order of Prayer. There is one body, and one Spirit, and one baptism, and one faith, and one hope, and one Lord, and one communion; and therefore there ought to be but one Book of Common Prayer and Administration of the Sacraments throughout the whole world, to the end of *unity in worship.* By this rule each individual congregation would offer the prayers *of* the whole body, and *for* the whole body, and be made to feel itself *one with* the whole body. We should know nothing of *national* distinctions in the one body of Christ, neither Greek nor Jew, barbarian or Scythian, bond or free, male or female: for by the terms of the covenant we are all one in Christ; and *as Christian,* all nations are *but one nation*—"an holy nation, a peculiar people." So that our national distinctions are our sin as much as our sectarian distinctions within the border of a nation. The unfettered operation of the one Spirit in the one body would break down these distinctions, and enable men "with one mind and one mouth to glorify God."

It follows from the above premises that the benefits of public worship are common to the body to which individuals belong, and by no means tied to those personally present. If so tied, why pray for the sick who cannot come? Is the sick member benefitted by the prayers of the Church for his recovery? Or if there is no probability of his being benefitted, why pray for him at all? And if men are lawfully detained from Church by their necessary business, can they receive no benefit? We pray "for all sorts and conditions of men," and for "all that travel by land or by water," and for "all Jews, Turks, Infidels, and Heretics;" none of whom are necessarily present, and the most of whom are certain not to be present. But "he that is joined to the Lord is one Spirit:" and therefore the "absent in body" may certainly be "present in Spirit" in *all* the services of the Church. And even suppose that the week day worship were attended by none, or conducted by none but "*paupers* and stipendiaries"—are not the "poor of this world," who are "rich in faith and heirs of the kingdom," quite as efficient offerers of prayers, supplications, intercessions, and giving of thanks, for kings, rulers, and all men,—and quite as acceptable to God, as any whatever? I have heard it remarked of a church that had an unusual number of widows and orphans, that it was a very strong church, in having the Father of the fatherless and the Husband of the widow in it to such a degree.

I know it would be sinful to neglect our business, and make no provision for our families under pretence of attending daily worship. Quite as sinful is it to neglect worship in order to make money. God provides us with time enough for all duties: and He saith—"Seek ye first the kingdom of God and His righteousness, and all things necessary shall be added unto you:" and therefore "be not as the heathen"—say not, "What shall we eat, what shall we drink, what shall we put on, nor be of doubtful mind: for your Father, who feedeth the ravens, knoweth that ye have need of these things." It is written that they who *will* be rich fall into temptation and a snare, for that the *love* of money is the root of all evil. There is in these days little cause to fear that men will hurt themselves by too frequent attendance on the worship of God. In a rail-road age the grounds of fear are all the other side.

Yours,

QUOTIDIANARIAN.

For the Churchman.

DR. TYNG AND THE LORD'S SUPPER.

Mr. Editor,—My attention has been called to a Sermon, published in the Episcopal Recorder, by Dr. Tyng, entitled, "The Simplicity of the Lord's Supper." If this discourse had been confined to the parochial instruction of the congregation of St. George's, however much I might have lamented the unsoundness of such teaching, I would not have felt myself at liberty to interfere with the license which every clergyman has to preach *his own opinions,* and every congregation has to hear and embrace them, if they will. The only limitation which the Church has prescribed, is the offence of preaching downright heresy: the remedy for which would not be religious discussion. In the present instance, however, the Rector of St. George's has stepped beyond the limits of his own parochial cure; he has taken an excursion upon the wings of the press, and with how much of humility I will not say, he has not only undertaken to diffuse the light of his superior wisdom over the whole Church, but he has commenced his flight with an assumption somewhat bold indeed, but not unusual with minds of a certain class, that all who differ from him, in their preaching and writing, "affect a kind of mysterious ignorance" upon the subject of the Eucharist. These facts, I hope, will excuse me for saying a few words about this Sermon, which, it seems, is intended for "a rebuke of mystification and superstition on every side;" so says the "Episcopal Recorder."

The subject of this Sermon is one which admits not of the playfulness of the pen; I will not, therefore, indulge myself any longer in this strain, but proceed to state very seriously the strong objections which I feel to the teaching of Dr. Tyng.

In the first place, there seems to me to be a want of clearness and simplicity in the statement, of what the Doctor means. I cannot determine from the Sermon whether I am to regard the sacraments as "two simple outward rites, constituted by Divine appointment, to be in the practice of the Church, the *expression* or *profession* on our part, of the *possession* of an inward spiritual grace, *which we have divinely received,* and of our desire for spiritual gifts, which are to be divinely bestowed;" or that "they (the sacraments) are made the *instruments* and *pledges* on God's part, of the bestowal of the blessings, which we need and ask from him." Both these statements are contained in the same paragraph. Which does the Doctor desire to teach? That the sacraments are mere signs of "our *profession,*" that we are in "*possession*" of an inward and spiritual grace, which we have divinely received?" &c., or that they are "*instruments* and *pledges* of the bestowal of the blessings which we need and ask from him?"

If I compare one part of the Doctor's Sermon with another, I am forced to the conclusion that he means to be understood as teaching, that the sacraments are not "instruments and pledges" of grace in any sense: and yet I can hardly suppose that he did not attach some meaning to the phrase "instruments and pledges." Since they occur in the Articles and Catechism of the Church, I must let the Doctor speak for himself:—

"Baptism by water, is simply *the appointed form,* by which we profess our possession of the inward renewing of the Holy Spirit, or our desire to obtain it."——"Our participation in the bread and wine, used at the Lord's table, and constituted by divine appointment, the outward rite of the Lord's Supper, is *the appointed form of profession for us,* that we are inwardly living, &c., upon the obedience and death of the Lord Jesus Christ, called in Scripture his body and blood."——"And the outward rite of feeding upon the bread and wine, is *but the expression* of this inward state and experience of the soul towards him."

This seems very plain—I take it for granted, from these words, that the Doctor means to say that the sacraments are simply "appointed forms by which we profess our possession of the inward receiving of the Holy Spirit," &c., or "that we are living lives of faith upon the obedience and death of the Lord Jesus Christ." And yet again I am thrown into a state of doubt and uncertainty by reading a little further on:

"It (the sacrament of the Lord's Supper) becomes thus an *instrument* through which the Holy Spirit gives us the blessings of a Saviour's presence."

Now which of these statements am I to believe? Are the sacraments *mere forms of profession,* or are they "instruments and pledges" of grace? If they are no more than "appointed forms of profession," they are not "instruments and pledges." If they are "instruments and pledges," they are something more than simply "forms of profession."

This I suppose is the main question disputed in the Church. Are the sacraments mere forms of profession and memorials of facts, or are they "instruments and pledges" of "inward and spiritual grace," conferred upon us and conveyed to us, being worthy partakers? Who shall decide when doctors differ? Shall we appeal to the Scriptures? It is a question of interpretation. Shall we consult the apostolical fathers? Their authority will not be admitted by the Doctor and the Editors of the "Episcopal Recorder." There would be entirely too much of what he calls "mysterious ignorance" in them. Shall we ask the Reformers? Their testimony can hardly be gainsaid. Let "Jewell" speak!—a favorite witness with the "Episcopal Recorder," when he suits its purpose. Yet I am almost afraid to introduce his words, lest he too be subjected to the Doctor's sweeping charge of "mysterious ignorance." Perhaps as he lived so long ago, he may escape. Jewell says:—

"Baptism is *a sacrament of the remission of sins,* and of that washing which we have in the blood of Christ; and that no one who is willing to profess himself a Christian, ought to be kept from it: no! not even the infant children of Christians, since they are born in sin, and belong to the people of God."——"We affirm that the bread and wine are the holy and heavenly *mysteries* of the body and blood of Christ; *mysteries* by which Christ himself, who is the true bread of eternal life, is presented to us in such a manner, that by faith we truly receive his body and blood."——"We by no means intend to disparage the Lord's Supper, or to teach the people that it is a cold, ineffective ceremony. So far from that, we assert that Christ shows his *real presence* in his sacraments: in Baptism, that we put him on; and in his Supper, *that we may eat him by faith and spirit,* and have eternal life by his cross and blood. Nor do we say that this is done slightly and coldly, but *really* and *truly.* For though we do not touch the body of Christ with our teeth and lips, yet we take and eat it by faith, by understanding, and by spirit."——"In these *mysteries* Christ himself *is so fully offered and given to us,* that we know for certain, we are flesh of his flesh and bone of his bones, and that Christ remains in us, and we in him."

Jewell, who spake the voice of all the Reformers in this respect, evidently considered the sacraments as something more than a mere form of profession; he and they looked upon them as "instruments and pledges" of grace in and by them, not after, but at the time of receiving.

Shall we consult the standards of the Church of England, and of our own branch of the Church in this country? The Church says:—

"Sacraments ordained of Christ, be not only *badges* or *tokens* (or forms) of Christian men's profession) (which is what the Doctor seems to make them) but rather they be certain sure *witnesses* and *effectual signs* of grace, and God's good will towards us, *by the which* he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him."—ART. XXV.

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others, that be not christened; but it is also a sign of regeneration, or new birth, *whereby as by an instrument,* they that receive Baptism rightly, are grafted into the Church," &c.—ART. XXVII.

And:—

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of our redemption by Christ's death, insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ; and likewise the cup of blessing, is a partaking of the blood of Christ."—ART. XXVIII.

Shall we inquire of the Continental Reformers? The "Augustan Confession" says:—

"The body and blood of Christ are truly *present,* and *distributed* to the communicants in the Lord's Supper: and that we must so use the sacraments, as to believe and embrace by faith those things promised, which the sacraments *offer* and *convey* to us."

The Saxon Confession says:—

"Christ is *truly* and *substantially* present in the Communion, and his body and blood *truly* given to the receivers: so that he testifies that he is *in them;*" as St. Hilary saith, 'These things, taken and received, make us to be *in Christ,* and Christ *to be in us.*'"

The Gallican Confession:—

"Although Christ be in heaven, where he is to remain until he comes to judge the world: yet we believe that by the secret and incomprehensible virtue of his Spirit, he feeds and vivifies us, by the substance of his body and blood, received by faith. Now we say, that this is done in a spiritual manner, not that we believe it to be a fancy and imagination, instead of a truth, and real effect, but rather because *that mystery* of our union with Christ, is of so sublime a nature, that it is as much above the capacity of our senses, as it is above the order of nature."——"We believe that in the Lord's Supper, God gives us *really,* that is *truly* and efficaciously, whatever is represented by the sacrament. With the signs, we join the true profession and fruition of the thing by them offered to us; and so, that bread and wine, which are given to us, become our spiritual nourishment, in that they make it, in some manner visible to us, that the flesh of Christ is our food, and his blood our drink. Therefore, those fanatics that reject these signs and symbols, are by us rejected. Our blessed Saviour having said, 'This is my body, and this cup is my blood.'"

This Confession was subscribed by the Church of Geneva. Bucer, in behalf of himself and the divines of Basil and Strasburgh, says:—

"Their doctrine and belief concerning the sacrament is, that the true body and blood of Christ was truly presented, given, and received, together with the visible signs of bread and wine, by the operation of our Lord, and by virtue of his institution."——"That, together with the sacrament, we truly and substantially receive the body of Christ."

Also:—

"That the bread and wine are *conferring* signs, giving what they represent, so that together with them, the body and blood of Christ are given and received."

One authority more. It ought to have great weight with the Rector of St. George's, and with the Editors of the Episcopal Recorder. It is that of the far famed CALVIN. Alas! for his "mysterious ignorance."

"I understand (says Calvin) what is to be understood by the words of Christ, that *he doth not only offer us the benefits of his death and resurrection, but his very body, wherein he died, and rose again.* I assert that the 'body of Christ' is *really* (as the usual expression is) *truly* given to us in the sacrament, to be the saving food of our souls."

Again:—

"That word cannot lie, neither can it mock us: and except one presumes to call God a deceiver, he will never dare to say, (what Dr. Tyng has said,) that the symbols are empty, and that Christ is not in them. Therefore, if by the breaking of the bread, our Saviour doth represent the participation of his body, it is not to be doubted that he truly gives and confers it. If it be true that the visible sign is given us, to seal the gift of an invisible thing, we most firmly believe, that receiving the signs of the body, we also receive the body itself. Setting aside all absurdities, I do willingly admit all those terms that can most strongly express the true and substantial communication of the body and blood of Christ, granted to the faithful with the symbols of the Lord's Supper. And that not as if they were received only by the force of their imagination, *or an act of their minds,* but really, so as to be fed thereby unto eternal life."——"The Son of God offers daily to us in the holy sacrament, the same body which he once offered in sacrifice to his Father, that it may be our spiritual food."——"If any one (saith CALVIN) ask me concerning the *manner,* I will not be ashamed to confess that it is a secret too high for my reason to comprehend, or my tongue to express. To speak more properly: I rather feel than understand it; therefore, without disputing, I embrace the truth of God, and confidently repose on it. HE declares that his flesh is the food, and his blood the drink of my soul; and my soul I offer to him to be fed by such nourishment. HE bids me take, eat and drink his body and blood, which in his holy Supper he offers me under the symbols of bread and wine. I make no scruple that he doth reach them to me, and I receive them."

This is the language of CATHOLIC truth. The words of CALVIN are strictly conformable to the language of the Ancient Fathers upon this subject, and of all the Reformers. And yet, in the face of such an array of authority, the Rector of St. George's presumes to hold up his brethren who teach the teaching of the Church and of the Scriptures, as "affecting a kind of mysterious ignorance." I cannot say that "much learning has made him mad," but surely he has, through the operation of some cause or causes, forgotten the respect which is due to himself and to his brethren. A little more of the grace of humility would perhaps enable him to see further into the "deep things of God." No man can receive any thing, depending upon the exercise of Divine Wisdom, except it be given him from above. Our Lord's words are just as true as they ever were, "Except a man be born again he cannot see the kingdom of God."

G. B.

For the Churchman.

NEWMANISM ONCE MORE.

My Dear Sir,—I had no intention, in my last article, of calling in question, as you seem to have supposed, either the force or pertinency of your objections to Mr. Newman's theory of development, in the sense in which *you* understand it; but only to quarrel with you a little *for* so understanding it, while I ventured to suggest, that there *is* a sense, in which that theory, so natural and plausible in itself, is sound and true; and that, in that natural and true sense, it makes, not for the dogmas and opinions of Rome, as expressed in the decrees of the Council of Trent, but in reality for that very Catholic system, for his abandonment of which Mr. N. attempts to make this theory the apology and justification. Nor can I, with you, draw the nice distinction between the different shades of meaning to be attributed to the word development, and then confine Mr. Newman's theory to only one of these meanings. He evidently, to my mind, uses the word in its ordinary and full signification; sometimes calling it an "explanation;" sometimes an "evolving;" sometimes "the adequate representation, or meaning;" sometimes the "exhibiting;" sometimes "the full comprehension and perfection;" sometimes the "complete elucidation;" sometimes the "eliciting;" sometimes the "expansion;" sometimes the "carrying out of the idea into its consequences." Thus, in his Introduction, at p. 19, speaking of the system of development, he says, that "the *increase* and *expansion* of the Christian Creed and Ritual are the necessary attendants of any philosophy or polity which takes possession of the intellect and heart, and has any wide and extended dominion; and that from the nature of the human mind, time is necessary for the *full comprehension and perfection* of great ideas; and that the highest and most wonderful truths, though communicated to the world *once for all* by inspired teachers, could not be *comprehended* all at once by the recipients; but as received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their *full elucidation.*" "This," he adds, "may be called the *theory of developments.*" Again, at p. 23, he says of the system, or body of thought, into which an idea has been developed, that, "it is, after all, only the *adequate representation* of the original idea, being nothing else than what that idea *meant* from the very first—its *exact image,*" &c. "This process," he adds again, "is called the *development* of an idea." Again, at p. 31, he speaks of development as being "an *analysis* of the idea contemplated, and as terminating in its exact and complete *delineation.* One proposition," he says, "necessarily leads to another, and a second to a third; then some limitation is required, and the combination of these opposites occasions some fresh *evolutions* from the original idea. . . . and this process is its development." "Ideas, and their developments," he continues, "are commonly not identical, the development being but *the carrying out of the idea* into its consequences."—Again, he says, "all developments are *parts* of an original idea, and what is inconsistent with it is no development." So also, "to develop is to receive *conclusions* from received truth." So likewise, he speaks of "the truths concerning the high doctrines of Theology" as being "developed through *argument.*" So again, that "all parties in a controversy appeal to Scripture, that is, *argue* from Scripture; but argument implies *deduction,* that is, *development.*"

These are but specimens of the various senses in which our author regards the term development; all of them, however, being, in fact, comprehended in the original idea, for which it stands as the symbol. They are all of them, in truth, but what Mr. Newman calls all developments themselves, viz. the various aspects and relations in which the original idea, intended to be expressed by the symbol, is looked at and contemplated. Now, it was, regarding Mr. Newmun as using the word in this general and enlarged sense, that we said of his remarks, in reference to the theory he adopts, that they were "true and sound, and could not be refuted, without refuting nature, and the common sense and experience of mankind;" and that we considered his error to lie principally in the application which he makes of the theory. Is it not a matter of historical fact, that Christian doctrine has developed—whether we consider that development to be by way of expansion, or simple exposition? As time went on during the first six centuries of the Christian era, did not the statements of doctrine made by the Church become more full and explicit? And were not these fuller and more explicit statements brought out in consequence of controversy in the Church, respecting the meaning of the original ideas, delivered to it? Here, then, we have the development of Christian doctrine, not only as a theory simply, but as an actual occurrence. And, for the sake of opposing what we suppose to be an erroneous theory, shall we set ourselves in array against the facts of history? Shall we not rather acknowledge the theory to be true, but maintain, as we think is clearly manifest, that the application of it in the present instance to the support of Roman doctrines and practices is incorrect? So long as the Church remained one, this development continued to go on. The comprehensive and elementary statements of Christian truth first delivered were expanded into the so-called Apostle's Creed; the Apostle's into the Nicene; the Nicene into the Athanasian. And had the Church continued undivided, the Athanasian might have been developed into some other symbol, which would have been the authoritative expression of the Church, in regard to the subject matter of the controversies which have since agitated and rent her in sunder.

It is not for his *invention* of the theory of development, therefore, that Mr. Newman deserves the praise of originality and learning; for he himself confesses that it is nothing new—but it is in his *application* of it to the purpose which he had in view, that his ingenuity and learning are displayed. He says, "the view on which it (namely the Essay) is written, has at all times perhaps been implicitly adopted by theologians, and I believe has recently been illustrated by several distinguished writers of the continent." He is not, therefore, the author or inventor of it; and consequently whatever originality or acuteness is manifested in his work, belongs to him, not for his adoption or exposition of the theory; but for his attempted application of it to prove the Scripturalness (if the word may be allowed) and truth of the doctrinal decrees of Trent. The chief issue, then, between Mr. Newman and our Church is, the application to be made of the theory of development; and this turns upon the question, who or where is the developing *authority,* by which such developments are to be determined—the true sifted from the false—the real from the plausible and fictitious? Mr. Newman says such developing authority is to be found at Rome; our Church says, in the doctrinal decisions of the whole Church. This is the real controversy between our Church and his;—the true issue brought back to the old ground, upon which they and we have always differed—the difference between the infallibility of the whole Church, and the infallibility of the See of Rome. Catholic divines *alone,* as Mr. Newman himself admits, do not allow what he asserts, that "the Roman Catholic Communion of this day is the successor and representative of the Medieval Church, or that the Medieval is the legitimate heir of the Nicene." They alone, he says, deny it, and "their exception, he admits, will have its weight." Here, then, lies the difference and the controversy between the Catholic divines and those of the Roman Body. The latter assert, that their Church alone is the Catholic Church, the successor, representative, and heir of the Nicene; and that it alone, therefore, has authority to decide between the true and false developments of Christianity; and that such decision it *did* make, when it adopted the decrees of Trent as the true exposition of primitive Christian doctrines. While the former maintain, that such cannot be the case; for that the Roman Church is only a branch of the Catholic Church, and not the Catholic Church itself; that there are other branches that have an equal claim to be considered the representatives and heirs of the original undivided Church—namely the Greek and Anglican; and that therefore no developments can be acknowledged to be genuine, except such as have been recognized and adopted by the whole Church, while still one and unbroken. This, Mr. Editor, is the light in which I look upon Mr. Newman's theory of development; in the main as true and well founded, but in his hands as wretchedly distorted and misapplied; and that, so far as it is true and well founded, it goes to support the Catholic system, which he has abandoned, and not the Roman, which he has embraced.

As to my "coming forward to sustain Mr. N. in a position which he has never been understood to occupy," let him speak for himself. That unoccupied position, you say, is his using the term development in the sense of "an authoritative exposition of Christian doctrine by the Church." Hear, then, his own language "Reasons," he says, (p. 59,) "shall be given for asserting, that in proportion to the probability of true developments of doctrine, and practice in the Divine scheme, is the probability also of the appointment in that scheme, of an external *authority* to *decide* upon them, thereby separating them from the mass of mere human speculation, extravagance, corruption, and error. This is the doctrine of the *infallibility of the Church;* for by infallibility I suppose is meant the power of deciding whether this, that, and a third, and any number of theological or ethical statements are true." Again, p. 64, "If Christianity be a social religion, and if it be based on certain ideas, acknowledged as divine, or a Creed, and if these ideas have various aspects, and issue, in consequence, in a multiplicity of developments, true or false, or mixed, as has been shown, what influence will suffice to meet and to do justice to these conflicting conditions, but a *supreme authority* (he is speaking of the Church) ruling and reconciling individual judgments, by a *divine right,* and recognized wisdom?" So again: "The only general persuasive in matters of conduct is *authority;* that is, when truth is in question, a judgment which we consider superior to our own. If Christianity is both social and dogmatic, and intended for all ages, it must, humanly speaking, have an *infallible expounder,*" which "infallible expounder" he had previously designated to be the Church. These extracts will suffice to decide the point for which they are adduced. But to conclude this, already, I fear, too much extended article. Mr. Newman, so far from denying, by his theory, the objectiveness of Christian doctrine, constantly every where asserts and maintains it. In the very first page of his work he tells us, that "Christianity has from the first had an *objective* existence, and that it is no dream of the study, or cloister."—Again, p. 60, he says, "Christianity, unlike other revelations of God's will, except the Jewish, of which it is a continuation, is an *objective* religion," &c. And again, p. 64, "Surely either an *objective* revelation has not been given, or it has been provided with the means of impressing its *objectiveness* on the world." Thus explicitly does he declare that his theory requires the belief of the objectiveness of Christian doctrine, and is indeed founded on it; inasmuch as (to use your own figure) there can be development of a seed into a tree, unless the seed have, previous to its development, an actual and positive existence. As to your argument, that Mr. Newman's theory must be something very different from what I have represented it, because “he achieves with it such mighty results,” meaning thereby, because he proves the dogmas of Rome to be the true developments of the original doctrines of Christianity, we simply deny that he does accomplish thereby any such mighty achievement, and assert, that his attempt to do so is the very misapplication of the theory, of which we complain;—that it proves nothing but his own inconclusive and unsound reasoning from the premises which he has laid down. It is on this very point, as I said before, that we join issue with him. It is here that his path and ours separate. His theory does not prove what he attempts to make it prove; but if it possesses any soundness and truth whatever, we contend that the natural conclusions to be drawn from it are, not in favor of the Roman system, which he is desirous of making them to be, but of the Catholic, for deserting which he endeavors to make this theory the excuse. While, therefore, we think you have done Mr. Newman injustice in your *statement* of his theory, and of the results to which it leads, of doctrinal subjectiveness and infidelity; we also think that you have done him *much more than justice* in your seeming allowance, that his conclusions in favor of Roman doctrine, naturally and inevitably follow from his premises. If this latter were the case, I fear there could be no resisting the argument of his book; and that as a consequence, we should be obliged either to go to Rome, or be reduced to the alternative of denying the truth of history, and placing ourselves in opposition to the general sentiment and experience of mankind, in regard to the nature of the human mind, and the modes of its operation. The position assumed in my previous article, goes to obviate this necessity; and, while it places development upon the true foundation of authoritative exposition by the *whole* Church of what Christian doctrine is, relatively to *present* circumstances, and ideas, and habits of thought;—whether this exposition be by way of expansion, growth, interpretation, deduction, or analysis, either singly, or (as has, perhaps, in general been the case,) by means of all these methods, undistinguished from each other, and combined—I say, while it does this, it also destroys all the speciousness and plausibility of Mr. Newman's reasoning, in this attempt to warp the application of this theory to the support of the peculiar, unauthorized, and partial decisions of the Church of Rome, and cuts away the ground on which he has gone over to that Communion, entirely from beneath his feet.

I am respectfully yours, &c.,
O. H. J.

May 5th, 1846.

For the Churchman.

Mr. Editor,—It appears that some time since, two young ladies, whose spiritual nurture had been principally under the auspices of St. Paul's Church, Boston, left the Church, and joined the Roman communion. It was a matter with which the public had no concern. Ever since there have been sects among professing Christians, such things have happened, and probably will continue to happen, from time to time, until God, in His great and undeserved goodness, shall remove from us the curse of sectarianism. Hand in hand with that grievous plague stalks forth the spirit of indifferentism. It is held to be no matter where you go “*to Church*,” if you do but hear the gospel; and that that is the gospel which your private judgment tells you is Bible religion. It is held that the Christian must go where he can get the most good, feel right, experience religion, &c. &c.; and his own heart, sensibilities, and tastes, are to be the judge. Hence, say what Catholic Churchmen will, in their bigotry, formalism, Puseyism, &c., young ladies and others will go to hear Dr. Potts, or Dr. Dewey, or Dr. Pise, or Dr. Cone, or Dr. Cheever, or any body else who they think will do them good. They will enjoy a concert of prayer, matins, vespers, mass, a protracted meeting, a river baptism, a revival exercise, or aught else which makes them feel so solemn and religious. An interesting occasion at the Tabernacle, or at the “Church of the Divine Unity,” or a solemn ceremonial at St. Patrick's Cathedral, will be sought for the benefit that may be derived from them. What wonder that the treacherous monitor within should sometimes be taken captive, and draw them with it from the straight path of truth and duty? Such is the natural result of that unchristian spirit of the age which, regardless of Isaiah's wo* makes non-sectarianism to consist, not in efforts to destroy division by substituting the catholic unity of the gospel, but in that slight and deceptive healing which enwraps all sects and parties with a covering not of God's Spirit, but of that charity, falsely so called, which ministereth rather to increased inflammation, to greater confusion, and to the injury of the truth.

In a great majority of instances, the cases of defection are of little moment, save to the individuals concerned, and their immediate circle of family and friends. Unhappily, however, in religion, as well as other matters, there are gossips and busy-bodies, whose endowments, either of nature or of grace, are not sufficient to raise them above a propensity to “creep into houses,” if perchance they can thence draw any thing to answer a purpose. Thus has the case of these young ladies been shamelessly dragged before the public gaze. This was done in the hope of inflicting a wound in an obnoxious quarter. One of the Church's best and most faithful pastors was thus to have weight added to the injustice, intolerance, and persecution that had been heaped upon him. But lo! a wonder comes to light: whatever connexion there may have been between this going away as an effect, and past religious training as a cause, exists in another and altogether different quarter. “The Advent” has had little or nothing to do with it; “St. Paul's” is the party chiefly concerned.

In reflecting on this case, Mr. Editor, which has been so indecently thrust upon public notice, my mind has reverted to a not unconnected train of thought, to which it has frequently of late been called. Of the data on which it is founded I have but very limited personal knowledge. I have often seen them, however, publicly asserted, and never that I recollect denied, although I have seen various publications in which the denial would naturally be expected, if it could be truly made. I have seen it frequently stated that no defection to Romanism has taken place in the Scotch Church, whose sterling catholicism is proverbial; and that what has occurred has been chiefly in the case of those whose religious principles, feelings, and views, have been moulded under dissenting or low-church influences. There is evident in the Church a growing spirit of reverential devotion, a strong desire for a more thorough exercise of the evangelical duty and privilege of worshipping God with the body as well as the spirit, and loving Him with all the *mind* as well as all the heart and soul. There is a holy yearning for fuller opportunity of consecrating to the worship and glory of God, and to advancement in holiness, the tastes and sensibilities of our nature. A strong consciousness is being felt, more and more extensively, that the religion proper for man, and provided for and sanctioned in the gospel, must not be merely one of speculation. It must have about it not a little that is interesting and lovely to the physical man—a reality, to be seen, and heard, and outwardly embraced, that the leadings of the heart, mind, and soul, which God has placed in the power of the senses, may not be given over to the world, the flesh, and the devil. In these and similar respects, no matter from what cause, there is a great revival of religion going on in the Church. True piety rejoices at it. True charity would encourage it. Christian prudence sees that it must be carefully treated. Indulgence it *will* and should have. Cold repulsion it can meet with from no quarter not recreant to the Spirit of Christ. To kind consideration it has a claim which will be denied by no heart warmed with Christian love. Like many feelings in themselves good, it must be brought under the influence of right guidance and restraint, or it will operate in a direction, and to a degree, unfavorable to the gospel.

The increasing numbers of devout and anxious Christians whose cases are now in mind, are often placed in circumstances of most painful embarrassment and mortification. They see much in the principles and provisions of their Church which they are not allowed to enjoy. Holy Festivals and Fasts, solemn commemorations, daily morning and evening prayer, frequent communions, and a ritual investing the sacraments, ordinances, and services of the Church with *matter* of observance fraught with legitimate tendency to holy and edifying reverence and awe, and inviting to *manner* of observance, favorable to the best influences of sympathy, and indicating and encouraging what ought to be the demeanor of those who remember that “the Lord is in His holy temple:”—these are the churchman's birth-right; and yet what sad repulsion often meets those who would derive from them the blessing of which they are calculated to be the means! When they see such a general evasion of them, and such efforts made to explain them away, and divest them of their proper influence and effect; when they are bid to be satisfied with seeing the system of their Church remain a bald and naked frame-work, a mere skeleton of what the gospel would have it; when frowns and discouragements meet the heart's plea for somewhat more of the infusion of life and spirit into ritual forms and requirements, and for somewhat of a reasonable Christian answer to the question, “What *mean ye* by this service;” when the world, and sects, and heresies, and schisms, are resorted to for reasons of expediency against well established catholic and often blessed means of growth in grace, and in the knowledge and service of our Lord Jesus Christ, and against doing justice to the legitimate meaning and bearing of provisions and rules enforced by the most solemn obligations;—when these things are so, what wonder that in seeking relief, the intensity of disappointed devotional feeling, the weariness of waiting, the craving for what is withholden, the denial of sympathy, the severity of rebuke, the injustice and unkindness of imputation, should sometimes drive to a step which sound reason cannot justify, and against which strict truth and right should have interposed an effectual barrier! Similar causes, operating in other directions, have often elicited not only extenuation, but even approbation and applause, for leaving the Church in search of more evangelical doctrine, piety, and zeal, elsewhere. In no case would the present writer award approval or applause. In each case he would affectionately warn of sin incurred. In each case, privation of what is wanted is a call for humble and self-denying resignation, for faith and patience and constant prayer; but not for the sore evil of breach of Catholic Communion. And in by far the greater number of all such cases, in all their varieties, there is a common fruitful cause of the evil—the little stress laid on the fundamental gospel duty of the unity of the Church, and the resolving of the faith into that merely which private judgment may deem most Scriptural, and most reasonable. In one class of mind, these errors lead to seeking relief in a system which, in its practical working, most consistently rejects them; and in another, relief from evils, real or imaginary, is sought by acting out the errors themselves; and on the principle that it is but selecting among the many ways to the same end, going to another Church, and choosing another faith.

In whichever direction it works, the popular anti-catholic spirit is an evil spirit, wickedly disturbing the peace of the Church, rending its unity, and driving members from its communion.

Let us all seriously ponder on St. Matthew, eighteenth chapter, sixth and seventh verses.

PHILEMON.

For the Churchman.

TEXT—PARAPHRASE—COMMENT—NOTE.

Text.—“If daily prayers in Church be the especial duty, or the exalted privilege of any Christian, why not of all? If attendance upon them would waft our city and village population upon the wings of seraphic devotion towards the third heaven, why has a harsh and unjust Providence deprived nine tenths of the population of all Christian lands of the possibility of being thus benefitted?”—*Episcopal Observer.*

Paraphrase.—If the Gospel of Jesus Christ, its faith, piety, and morals, be the especial duty or the exalted privilege of any portion of man, why not of all? If attendance on its worship and ordinances would waft the population of civilized nations upon the wings of seraphic devotion towards the third heaven, why has a harsh and unjust Providence deprived three-fourths of the population of the globe of the means of being thus benefitted?

Text.—“What care I for official sanction or authority descending through a long line of regular hands, coming from any channel or any antiquity, when there is evidence like this of the spirit of my Master?”—*Rev. Dr. Tyng.*

Paraphrase.—What care I for the fond, vainly invented superstition of Paul, in thinking that any spiritual gift could be imparted to Timothy by the laying on of his hands, when he saw in that young disciple such evidence of the spirit of his Master?

Comment.—How seasonable the Godly warning of the editor of the Churchman respecting the infidel tendency of the heterogeneous movements now making against Catholicism? What is the meaning of profane mockery at sacred things? What of charging “Providence” foolishly?

Note.—What direction would the Protestant Churchman have “Acts of Authority” take? Whose continuance in the Church ought to excite the wonder of good men? Surely we have fallen on times when Christians should lay to heart, ponder well, and adopt as matter for prayer, and a rule and incentive to effort, the apostle's charge to Timothy, “Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck.”

DISCIPULUS.

For the Churchman.

HOUSTON, (Texas,) April 21, 1846.

Mr. Editor,—It is now something more than three years since, in the good providence of God, I commenced my ministerial labors in this place. My communicants have increased from fifteen to fifty. My regular congregation numbers probably two hundred, or more, and is hindered from being larger, because we have no place sufficiently commodious in which to assemble.

It is nearly two years since I made an appeal to our brethren abroad to aid us in the erection of a plain, but commodious house of worship, believing as I did that comparatively little could be done for the permanent establishment of the Church, without a comfortable house in which to worship. Some friends helped us, as God put it into their hearts: others promised us aid at no distant period. And with this assistance and these promises, we commenced the work of a plain brick edifice, 60 by 35, determined to go as far as we could with the means we had, and what we could raise among ourselves; but to stop where these failed, rather than encumber the congregation with debt. We have succeeded in getting up the walls, and putting on the roof. Our available means are now expended, and for all practical purposes we are no better off than before we commenced the building, if we are compelled to stop here in our labor. The room we at present occupy (the largest we can obtain) will accommodate two hundred or more. But nearly every pleasant Sunday we are pained to see persons come and go away for want of room, besides numbers who stay away altogether, because they say they cannot find a place if they come.

The Presbyterians, Methodists, and Roman Catholics, all have comfortable and commodious places of worship; and in all of them there is plenty of room. We alone are straitened and hindered in our work, because there is no place to accommodate those who would assemble to worship with the people of God. Although I have many things to encourage me in my labors here, yet my soul is sick and ready to faint within me when I view these things. Are there no friends of God and his Church who will come to help us in the time of our need? Can there not be found those whom God has abundantly blessed, and in whose hearts he will put it to give of their abundance, to relieve the necessities of those who are ready to perish, nay, it is to be feared, who *are* perishing for lack of knowledge?

We need about the sum of one thousand dollars to enable us to complete our church. Shall we have it?—or shall we be compelled to view our building as it *now is* for a year or two to come—our congregation stationary, or perchance decreasing?—Are there none of our brethren “who will come up to the help of the Lord—to the help of the Lord against the mighty?” The Romish Bishop has just returned from Europe with twenty-seven Priests—must we be weakened and enfeebled, and unable to contend successfully with those who pervert the truth, because we have no place where we can gather men to listen to the Gospel?

There seems to me no more important point for the establishment of the Church in this State, than Houston. Our intercourse is more constant and general with every portion of the interior than any other point. Our population is rapidly increasing; and, from present appearances, Houston must always be a place of considerable commercial business, as well as the depot of much of the cotton raised in the interior.

These facts are made known for the consideration of those who love our Lord Jesus Christ, and are willing to give, of what he has given them for the extension of his kingdom; remembering that “it is more blessed to give than to receive,” and that “he who giveth but a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward.”

CHARLES GILLETT,
Missionary at Houston, Texas.

P. S. Donations for the above object may be forwarded to J. Smyth Rogers, N. Y., Treasurer of the Board of Foreign Missions of the Protestant Episcopal Church, specifying the object, and they will be faithfully applied.

To the accuracy of the above statement, the undersigned most cheerfully bears testimony, and earnestly hopes that the appeal thus made to the sympathies of Churchmen, may meet with a hearty and effectual response. He knows of no object, connected with the cause of Christ and his Church in the Southwest, more important or more immediately pressing, than that presented above. The City of Houston is the centre of trade to a wide extent of country, reaching from the Trinity River on the East, to the Colorado on the West, and is fast rising in importance. It is continually increasing in population, and bids fair to rival even Galveston, both in the extent of its business, and in its size. And there is every reason to believe that the growth of the Church, were it not straitened for want of room, would at least be proportionate to the growth of the city. Indeed, had she “ample room and verge enough,” little is hazarded in saying that the larger part of the population would soon be brought under her wholesome influence. But at present that influence is greatly circumscribed. The room occupied for public worship (only 30 by 25 feet,) is capable of accommodating no more than 200 persons; probably not more than one half of the number who would attend the services, provided there was room.

The church which is being built, though greatly more capacious than the present place of worship, is of moderate size—being adapted rather to the supposed means of the congregation, than to the extent of accommodation required—and of modest pretensions as to its style of architecture. There is no approach to extravagance either in the plan or the execution of the work. Nor has it been commenced in a reliance mainly on foreign aid. The congregation have first put their “own shoulder to the wheel.” Of the sum ($3,840) already expended, in erecting the walls, and covering in the building, nearly $2,600 have been contributed at home. The $1200 has been obtained abroad. Nor have the congregation given over their efforts; they still expect, and are willing to do more. But the amount necessary to carry on the work to completion, so that the building can be occupied, is just now wholly beyond their means, and without aid from abroad, it is evident the work must stop, and the cause of the Church continue to suffer. *One thousand dollars* contributed now, would entirely remove the difficulty. And surely there are liberality and Christian zeal enough among Episcopalians in our Eastern cities, to insure to the little flock of Christ in this remote corner of our country, the realization of their hopes. Surely our benevolent and warm-hearted brethren of the clergy, who preside over the wealthy congregations in the older States, will exert themselves in behalf of the suffering Church in the new State of Texas; and without delay, put forth their efforts for the relief of their self-denying brother and his congregation at Houston, in this their time of greatest need.

The undersigned would add, that after the first of July next, the Rev. Mr. Gillett, who, he has reason to believe, has hitherto expended the most of his salary in furthering the cause of his Master in Texas, will cease to be a Missionary of the Church, and throw himself entirely on his congregation for support. This event, it is evident, will render still more necessary and urgent, an appeal for help abroad. God grant the appeal be not in vain!

GEO. W. FREEMAN,
Missionary Bishop of the Southwest.

HOUSTON, April 27, 1846.

For the Churchman.

MR. EDITOR,—In the Churchman of April 25, 1846, an article signed ‘J.’ appeared in relation to a statement put forth by Mrs. Combs, of Brooklyn; and as Dr. Cutler's name was mentioned by “J.” as the endorser of said statement, I have been requested to say that Dr. Cutler holds the gentlemen composing the Vestry of St. Luke's Church in as high esteem as does the author of the article referred to: and that in endorsing the statement of Mrs. Combs, Dr. Cutler did not view it as endorsing any censure of said vestry. E. C.

Brooklyn, May 4, 1846.

For the Churchman.

REV. MR. EDITOR,—The editor of the Episcopal Recorder, in a long and labored article in his last issue, on Baptismal Regeneration, styles Bishop Bradford a reformer and martyr. Bishop Bradford was born in 1652, and died in 1731, and was neither the one nor the other. With that accuracy of knowledge and profundity of learning which so eminently characterize the editor, he has confounded Bishop Bradford with John Bradford, who was burnt in July, 1555, and had been a prebendary of St. Paul's, as Bishop Burnet informs us. What a thorough acquaintance he must possess with the writings of the English divines, and what a beautiful illustration of gaining theology by *absorption.*

He complains that you never suffer him to be heard in his defence; permit me to request, Mr. Editor, that you will allow your readers to see how he gets out of this scrape, and whether he will plead ignorance or a wish to wilfully deceive *his* readers.

With the utmost respect and regard,
Your Obedient Servant, MASTIX.

The Creed is the sum of what you must *believe*. The Lord's Prayer is the sum of what you must *desire*. And the sum of moral *obedience* is the Ten Commandments. The laws of Christ concerning the ministry, communion, sacraments, and worship, you will learn in the Church by use, and daily teaching.—*Christian's Manual.*

If you will be a Christian indeed, and have the benefit of it, you must consent to the whole covenant of God, and not to some part only. You must be devoted to your Creator, your Redeemer, and your Sanctifier: you must take Him for your Lord, your Ruler, and your Saviour: you must be willing to be sanctified as well as pardoned, and to be saved from sin, and not only from punishment.—*Christian's Manual.*

The Churchman.

NEW YORK, SATURDAY, MAY 23, 1846.

FLOYD SMITH, General Agent, No. 12 John-st., up stairs.

A Pastoral Letter, addressed by the Bishop of the Protestant Episcopal Church in the State of Vermont, to the people of his Diocese, on the subject of his correspondence with the Rev. William Henry Hoit, late Rector of Union Church, St. Alban's. Burlington: Chauncey Goodrich. 1846.

Having disconnected these two rumors (respecting Mr. O'Callaghan and the Ursuline Manual) from the main story, we turn to graver matters.

Mr. Hoit, it will be remembered, acknowledged to the Bishop that he had visited the Roman Chapel in Burlington with a view to see something practically of the working of the Roman system, adding that he did not think he was doing wrong thus to avail himself of the opportunity to gain information which he desired. Now as Bishop Hopkins himself takes substantially the same view of the matter of the act, one would think that he would have dismissed the subject with a recommendation to Mr. Hoit not to use his “traveller's privilege” at Burlington. Instead of this, however, the Bishop addresses Mr. Hoit as follows:—

Burlington, Vt., February 24th, 1846.

Rev. and Dear Sir,

Your letter has been received, and has given me much sorrow. Nevertheless, before I feel qualified to state my opinion at large in relation to the matter, I would desire to be informed more particularly about some details which might affect the complexion of the act in a sober judgment.

Be pleased therefore to let me know whether you used, on entering or leaving the Roman Catholic Chapel, or both at your entrance and departure, the sign of the cross with their holy water, or sprinkled yourself in any way with the holy water, as is sometimes their custom?

In what part of the Chapel did you seat yourself? Whether in a conspicuous place in the eye of general observation, or far back, as those commonly do who come to be mere spectators?

How far did you openly take part in the worship? Did you visibly accompany them in kneeling, &c., or sit still in the manner of an ordinary looker on?

You will at once perceive by these inquiries that I wish to understand the precise aspect of the case, either as a visit of simple curiosity, or an act of open participation. I might infer the latter from some expressions in your communication, but I do not feel willing to risk the slightest injustice by conjecture.

Faithfully and affectionately,
Your friend and brother in Christ,
(Signed) JOHN H. HOPKINS.

REV. WM. H. HOIT.

To which Mr. Hoit responds:

St. Albans, February 26th, 1846.

Right Reverend and Dear Sir,

I have just received your communication of the 24th instant, and, permit me to add, with much surprise. I was surprised, indeed, at your previous letter,—surprised that you should make such a matter one of inquiry at all. But as I regarded it rather in the light of friendly and personal interest towards me, than that of official notice, I gave it a frank and respectful reply. But your present communication seems to pursue the subject as though it were matter of Episcopal investigation. My dear sir, have I offended against any canon or law of our church? Whatever answer I might return to the singular inquiries you have put to me, whether affirmative or negative, would it all matter between us so far as our respective ecclesiastical relations are concerned? I have not the slightest objection in the world to your knowing all and every thing I did in the matter; but I certainly do object, respectfully, yet firmly, to having such a matter made one of such inquiries. It would be subjecting the clergy of our Protestant Episcopal Church to such a supervision of their private personal conduct as they have never heretofore known; such as no laws of our church (I conceive) warrant; and such as they would universally object to, I doubt not, until it were removed from the province of mere personal will or caprice in our Bishops, to that of well-defined and written law.

Trusting that, upon further reflection, you will think best to let the whole matter drop where it is, I remain, Right Reverend and dear Sir,

Yours very truly,
(Signed) WM. HENRY HOIT.

Right Rev. BISHOP HOPKINS.

In reply the Bishop expresses himself dissatisfied, because “you, Mr. Hoit, refuse to answer my questions on the ground that I have no official right to put them. This, in my mind,” continues the Bishop, “is very strange doctrine to be held by one who has twice come under a solemn vow to obey his Bishop, and addresses the chief minister of the Church by the title of ‘Rev. Father in God.’”

Now in order to understand what “official right” of the Bishop Mr. Hoit has denied, it may be well first to consider what he has admitted. There is a discretionary power in Bishops to advise, warn, and reprove their clergy in a private and informal way for such omissions or transgressions of clerical duty as are not punishable by the canons; and the Bishop's right to this power Mr. Hoit had practically acknowledged by promptly answering the questions which the Bishop had proposed to him; and had the Bishop proceeded in a private and informal way to express his opinion of Mr. Hoit's proceeding, there is evidence in the correspondence to show that the latter would have received remonstrance or even reproof in a dutiful temper. There is also a power in Bishops to punish graver delinquencies and offences by formal and public censure, suspension, or deprivation from office, which power, however, in our American Church is limited by canons, to which her Bishops have sworn conformity and obedience; and Mr. Hoit in the above letter impliedly and in his subsequent letters expressly acknowledges the Bishop's right to this power, and invokes its canonical administration. What “official right,” then, of the Bishop had Mr. Hoit denied? He had denied the “official right” of the Bishop *to disregard the limitations which the Protestant Episcopal Church has provided for the restraint and guidance of Episcopal power*; and though Bishop Hopkins does not *expressly* claim this right—for such a claim would be eminently preposterous—yet it is worthy of consideration whether such a claim be not *implied* in the course which he has pursued and the arguments by which he has sustained it.

That the reader may judge how far this view of the matter is correct, we shall quote such parts of the remainder of the correspondence as bear on this particular point. The first letter of the Bishop, which we gave last week, informed Mr. Hoit that he was accused by public rumor of having attended the Roman Chapel in Burlington, on the Lord's day, and inquired whether the rumor were true, and Mr. Hoit had replied that the rumor was so far true. Having thus ascertained the truth of the report, the Bishop then addressed to Mr. Hoit the letter of February 24th, given above, containing certain queries which are designed to ascertain not the truth of the report, but the quality and nature of the act, whether it were “a visit of simple curiosity or one of open participation.” In the letter of February 26th, also given above, Mr. Hoit declines to answer these queries because they seem to pursue the matter as though it were a canonical offence, and asserting, in effect, his right as a presbyter to have an investigation into such alleged offences conducted in the canonical way, and not at the Bishop's discretion. In his letter of March 2d, Bishop Hopkins, having said that the denial of his official right to put such questions was “very strange doctrine in one who had twice come under a solemn vow to obey his Bishop,” thus proceeds:

I must therefore remind you, (and with deep sorrow that it has become my duty,) that I am officially bound to oversee the conduct of the Church in the diocese, especially of the clergy. That in this capacity I am bound to inquire into every evil report concerning them, whether it be in their moral or religious capacity. That the 37th General Canon states this duty in the plainest terms as follows: § 2. “If any Minister of this Church shall be accused, by public rumor, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship or of the Holy Eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor.” This canon only declares what was always the duty of a Bishop, and do you suppose that I could be thus justified in appointing a committee to make inquiry, and yet be denied the power of asking the question in my proper person? Or can you fail to see that the very strongest proof I could give you of consideration and kindness, was to write to you myself in the first place, instead of blazoning abroad, still more extensively, the reports concerning you, by the very fact that I had sent a committee to investigate them?

“This canon,” says Bishop Hopkins, “only declares what was always the duty of a Bishop, and do you suppose that I could be thus justified in appointing a committee to make inquiry, and yet be denied the power of asking the question in my own person?” But the same canon presumes it to be equally the duty of the Bishop not to stop at the point of inquiry, but in case the inquiry result unfavorably, to receive the presentment; and in case of presentment, to proceed to trial; and in case of conviction after trial, to admonish, suspend, or degrade, conformably to the constitution and canons of the Diocese to which the presbyter belongs. Now trial and punishment may be legitimately consequent on inquiry, and may with as much truth be said to have been always a part of the Bishop's duty; and we fear that the same arguments which are used to show that the Bishop has the power to *inquire* in his own person, will be equally efficacious to show that he has the power to *try* and to *punish* in his own person. Such, indeed, as the sequel will show, is the conclusion to which the Bishop practically arrives. We beg leave, however, respectfully to express dissent not only from the conclusion, but from the argument which leads to it. We cannot admit that “the canon *only* declares what has always been the duty of a Bishop;” but must on the contrary contend that the canon by its declaration *limits* the power of the Bishop to the mode which it prescribes.

In saying this, however, we must be understood to speak of canonical offences. In matters of less moment the bishop, in virtue of his discretionary authority, may inquire and if need be, warn, admonish and reprove in a private and informal way; but if the alleged offence be, in the bishop's judgment, a violation of the canons, it is then, as it seems to us, taken out of his discretion and brought under the rules of canonical process. In this case, if the bishop means to proceed against the presbyter, he is bound, we think, to proceed from first to last, from the institution of the inquiry to the infliction (if need be) of punishment, conformably to the canons. And we trust we shall not violate the reserve and caution which ought to restrain us, if we ask how the bishop who imposes, or seeks to impose on a presbyter a canonical punishment (or a punishment which is meant to be virtually though not technically the same) without a canonical process, can reconcile his conduct to his oath of consecration?

In truth, however, the questions which Mr. Hoit refused to answer, and which are contained in the Bishop's letter of the 24th of February, are not such as are authorized by the 37th General Canon; for they are not an inquiry into the truth of a public rumor, but into the guilt or innocence of an accused person with a view to his condemnation or acquittal, on a charge of scandalous and disorderly conduct, and of a violation of the canons. This appears from a subsequent part of the same letter from which we last quoted: for after having referred to the 37th General Canon for his authority to put the questions, the Bishop next proceeds to give his opinion of Mr. Hoit's offence; and having first pointed out the aggravating circumstances under which the visit was made, he adds:

“For it was setting a ‘public bad example,’ which would be highly improper and worthy of rebuke if the same thing had been done by only a lay-communicant. It was ‘scandalous,’ because directly calculated to give rise to scandal; ‘disorderly,’ because directly opposed to every rule of order; ‘in violation of the Canons,’ because no man can suppose the 41st Canon, On the due celebration of Sundays, meant that the members of our Church, much less her ministers, should break away from the preaching of their own clergy, in order to wind up the public worship of the holy day by uniting with a Roman Catholic congregation. In fine, it was doing that which, if the Bishops of our Church could ever tolerate it, would effectually destroy her character and influence, and justify all that her worst enemies have said against her.”

To this nothing, as it seems to us, can be more proper than Mr. Hoit's reply:

St. Alban's, March 4, 1846.

Right Reverend and Dear Sir,

I this morning received your long communication of the 2d instant; and had not the tenor of your previous letters,—coupled with the intelligence from Burlington that the correspondence which you have been pleased, so unexpectedly to myself, to carry on with me, has there been made matter of public and general notoriety and remark.—had not this in part prepared me for it, I should certainly have been much surprised by the nature of its contents. As it is, I have given it respectful and thoughtful attention, and this, my dear Sir, must be my prompt and firm reply. If you are really serious in thinking that the (what I cannot for a moment look upon as other than insignificant and trifling) matter which has given rise to all this letter-writing between us, or anything else in my past course, is sufficient to ground a formal and grave ecclesiastical inquiry, presentment, and trial upon, then lose no time in taking the proper steps thereto: I have not the slightest wish to shun such a measure. The provisions of the Canon to which you refer me were all well known by me. I do not conceive myself to have offended aught against them. I feel firm in the consciousness in this respect of an open, manly, honest, and Christian integrity. And should the matter be formally brought to the notice of my brother Presbyters, I feel sure that their good sense and candor and justice will not fail at once to acquit me of all blame.

The Bishop's next letter, March 11th, is a striking one: we shall give a long extract:

Burlington, Vt. March 11, 1846.

Reverend and Dear Sir,

Your letter of the 4th instant is received, and I am both grieved and disappointed to find that my last communication has had no other result than to call forth another display of what I cannot but consider plain and manifest contumacy. You treat my opinion of your conduct as unworthy of any respect, take no notice whatever of my desire of satisfaction upon your purchase of *six* copies of the Romish system drawn up for the young, called the Ursuline Manual, cast yourself with entire confidence on the judgment of your fellow-presbyters in your favor, and, for at least the second time, advise me to let the matter drop, in consideration of my duty and the peace of the Church, even expressing your doubts whether I mean what I say, or can be serious in the course which I have marked out in relation to the matter. All this you have done with considerable smoothness of expression, and with a sufficient sprinkling of verbal regard for my office, but the substance is precisely the same, and presents, in my opinion, one of the most distinct instances of contempt towards your bishop which I could even have conceived, notwithstanding the low ebb to which Episcopal authority has fallen in these unhappy days, as well in our mother-Church of England as in our own.

My present object, however, is mainly to explain to you some errors in your last letter, which a friendly consideration for your position renders it proper you should understand, before final action.

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Your second error lies in supposing that your conduct is to be a subject only for the judgment of your brother presbyters. The provisions of our Canon are for cases of “Trial,” that is, where the *facts* are disputed between parties, the one asserting what the other denies. In such cases the presbyters act as assessors with the bishop, in the manner of a jury in courts of secular law, and the bishop presides as judge, just as in the same courts in the practice on trials for crimes and misdemeanors. But in your case there can be no “trial,” for the facts are neither disputed nor disputable, the proofs being all in your own handwriting, addressed to myself. And therefore there is nothing for a jury to determine, or for your brother presbyters to try. Whether your conduct amounts to an offence for which you are liable to censure from your bishop, is not a question of *fact*, but a question of *law*, which belongs to the *judge* alone to decide. Besides this, however, your case involves the further principle of *contempt*, which any good lawyer can explain to you. He will tell you that *contempts* are not determined according to any written law or statute, but according to the settled practice of all courts, resting on the basis of immemorial usage. In cases of this character, the judge protects the rights and authority of his office according to his own sound discretion, being liable himself, however, to impeachment and removal, in case of oppression or excess. Low and degraded, indeed, would be the character of a judge in the Church of God, if he had not an equal power to correct, or at least to censure, contempts against his sacred jurisdiction. I ask no canon to authorize the exercise of such a function. I derive it from the very nature of the Episcopal office, and from the requirements of obedience in the ordination vow; and I am prepared to defend it by an appeal to all ecclesiastical principle and practice, and by the plain analogy with the rights of all secular judges; holding myself liable, of course, to impeachment and condemnation in my turn, if I abuse it by injustice or improper severity.

We should be glad if our limits would allow us to insert that portion of Mr. Hoit's reply which refers to the charges of contempt and contumacy. This, however, is one of the several collateral issues in the correspondence which may be taken up separately: at present we wish to trace the main difference to its termination, and must therefore content ourselves with the following extract from Mr. Hoit's letter of March 17th:

But I have now done with the several charges raised against me, and therefore pass to the consideration of the other matters contained in your letter. The first of these which presents itself to my notice, is that of the position taken by you that I am not to have my cause tried before my fellow Presbyters and be pronounced guilty by them, before sentence is given forth against me: but that it is competent for yourself alone to determine my case, to condemn me, and to inflict such censure upon me as you may deem fit. Sir, I can only express my utter amazement at the annunciation of such an unheard-of and most monstrous principle. For it is utterly repugnant to our whole ecclesiastical system, is alike at war with every principle of justice acted upon in our civil and social regulations, and is opposed, utterly opposed to that deep-seated and strong feeling existing in the bosom of our whole community, namely, that no man is to be condemned save upon a trial by a jury of his peers. Upon reading the part of your letter containing this matter, my mind immediately recalled the language of the learned and eloquent author of the work on the “Constitution and Canons” of our Church, and which is found on page 364 of that book. Himself for years a practised and eminent lawyer, and afterwards distinguished for a large practical acquaintance with our ecclesiastical system, this is his language in the work referred to. “Under our system of government,” says he, “a bishop has no right, directly or indirectly, to try a clergyman; he is entitled to be tried by his brother-*presbyters.* * * * It will be a sad day for the Church when the clergy, without the intervention of triers of their own order, may be tried and condemned by the bishop alone. The smallest approach to such an encroachment should be promptly resisted.” And yet in the present instance you yourself propose to be the accuser, Judge, Jury, and Sheriff, all within yourself, and to proceed at once to a condemnation of me and the infliction of punishment. Any sentence of punishment which you may be pleased thus to award me, however, will be most plainly and manifestly void and worthless: it can do me no harm, but will only re-act to your own prejudice. Our own Canon law provides the mode by which alone clergymen can be proceeded against and condemned, and it will not, cannot recognize the validity of any sentence pronounced otherwise than it directs. But you say, “there can be no trial, for there is nothing for a jury to determine,” “the facts are not disputable, &c. &c.” The facts may not be, but the nature and value of them is, and whether they involve a breaking of the Canons,—whether or no I am guilty of the “scandalous,” “disorderly” and bad conduct against which the Canon is directed,—This is the charge upon which you should have me arraigned, it is upon this that issue will be joined between me and my presenters, (if presented,) and upon this I have and do and shall plead *not guilty.* And before I can be condemned I must be duly presented, must be heard, must be tried by a jury of my fellow-presbyters, and receive a verdict of “guilty” from their lips. I had intended to say much more upon this point,—as I well might,—but neither time nor letter-room will permit me.

For the same reason we shall quote only so much of the Bishop's next letter as relates to the main issue:

Burlington, Vt., March 21, 1846.

Reverend and Dear Sir:

Your communication of the 17th instant, reached me last night, and I lose no time in making a reply, which I trust will close my part of this painful correspondence.

It seems that my statement concerning the Episcopal power to pronounce an official and formal censure upon you, without a previous presentment by the Standing Committee and a verdict by your fellow presbyters, involves in your opinion, “unheard of and monstrous principles.” Strong language certainly to be applied to the whole administration of Church government throughout the Christian world, anterior to the formation of our American system, some fifty-seven years ago! For you can hardly be ignorant that before that time, Standing Committees and assessors acting as jurors on the trial of a clergyman were perfectly unknown in the Church, and are emphatically novelties of our own manufacture. Whether they are improvements on the true system of Episcopal government derived from the beginning, I shall leave to be decided by those “Catholic” minds, who are usually distinguished for professing remarkable reverence for the primitive, the universal, and the truly apostolic system, unless when it happens not to suit them.

Nevertheless I have no intention whatever to violate the lawful rights of our modern rules and regulations, although I am no advocate for their assumed superiority. I endeavored to explain to you, on the principles of legal analogy, that they have their proper operation in all cases where the *facts* are disputed, and that such is the meaning of the word *Trial*, that it refers to an issue of fact, and not to a construction of law. The facts belong to the jury, the law belongs to the judge, and therefore when the facts are admitted by the party, the office of the jury is necessarily suspended, because they have nothing to try.

Pursuing the same legal analogy, your case may be likened to a *Demurrer*, because the fact alleged against you is confessed, but you deny that it is a just ground for Episcopal censure, and your lawyer will tell you that all cases of this description are decided by the Court, without the intervention of a jury.*

But I shall not consume my time by enlarging on this matter, because the practical question does not require it. Let it suffice then for me to say that it is not my design to impinge at all upon even your own ideas upon the subject, because the kind of censure which I think appropriate to your case is not that which the canons require for convictions by presentment and trial. I do not propose to pronounce any technical sentence of “admonition, suspension or degradation from the ministry,” with respect to you personally, through the judicial forms of a citation, a public hearing, and a recorded decree. The censure which I contemplate goes no further than what has been frequently administered by our own bishops, when they published their official rebuke and condemnation of error. And the mode of it will be that of a Pastoral Letter, which I design to accompany by our correspondence in full, so that you shall speak for yourself to the Church at large, as you have spoken to me.

In my judgment, however, this kind of censure is as much an official and Episcopal act, as any other. Some men indeed call it an *opinion* only, and content themselves with saying that a bishop is as much at liberty to publish his opinions as a presbyter. But I call it an official censure, though of the mildest kind, such as I certainly should not think of publishing, if I did not fully consider it a matter of ecclesiastical duty, connected with my Episcopal obligations to “banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same.”

We have now given all that part of the correspondence which relates to Mr. Hoit's alleged offence. We have seen the Bishop inquiring into the rumor in his own person; examining into the guilt or innocence of the accused in his own person; alone and in his own person acting as judge; and alone convicting the accused of guilt. There is only one thing left, and that is to describe the punishment.

Bishop Hopkins, indeed, informs us that he does not propose “to pronounce any technical sentence of admonition, suspension, or degradation from the ministry,” and therefore he maintains so far a technical conformity and obedience to the discipline of the Protestant Episcopal Church. The punishment which he adjudged to the accused was that of an “official censure,” but nothing has been wanting on his part to invest it with more weight than could possibly be given to a

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* Isaiah v. 20.

* Bl. Com. 4. 334.

"technical" admonition. To this end he addresses a Pastoral Letter to the laity of his diocese, in the opening of which he says:

"But now I find myself compelled to call on you directly for your serious and careful consideration of an event which has given me very deep affliction, and which involves principles of the gravest importance to every faithful member of the Church. The course adopted by one of our most respectable and influential clergymen, the Rev. William Henry Hoit, late rector of Union Church, St. Alban's, has obliged me to administer an official censure; and in obedience to the precept of the Apostle to Timothy, the bishop of Ephesus, the rebuke must be "before all, that others may hear:" an injunction which I feel to be the more necessary, because I believe the case is a new one in our history, and therefore I think the Church at large has a more than ordinary right to be fully informed concerning the whole matter."

And then, having spread out the whole correspondence, he reverts to the subject in the conclusion of his Pastoral Letter, and pronounces the "official censure" with that pomp and solemnity which shall secure for the penalty its greatest effect. He says:

"First, I censure the act of the Rev. William Henry Hoit, in going into a worshipping assembly of Roman Catholics, and signing himself in their holy water with the sign of the cross, and in all other respects conforming outwardly to their superstitious and idolatrous ritual. You must have observed that while he does not give me any *specific* answer with regard to his crossing himself with holy water, he admits it substantially by stating that he "conformed to their usages," without making any exception. Now this is one of their invariable usages, and therefore I am obliged to consider him as conforming to it along with the rest. You will further observe that he does not state his visit to have been one of mere curiosity. I was desirous to have so considered it, not because I think that would have excused it altogether, but because it would have presented the matter in a less serious light. But he terms it a visit of "interest," &c., (see his first letter, dated February 20th,) and plainly holds himself at perfect liberty to do the same thing again, whenever he thinks proper. The acts themselves, as well as the defence presented, I am compelled to pronounce highly censurable.

Secondly, I censure his disregard for the opinions of myself and his other brethren in Burlington, when he was distinctly informed that his conduct had been the occasion of scandal against the Church, of uneasiness, and alarm, and sorrow. He expresses no regret for having produced all this. He scouts the evil reports as "idle gossip." He refuses to make any promise that he will not repeat the same cause of offence. And thus, while he displays the utmost tenderness towards the feelings of Roman Catholics, by carefully conforming to their crossing with holy water, and kneeling down with them as if to pray to the Virgin Mary and the Saints, he exhibits the most marked indifference towards the character of the Church, and the feelings of those with whom his vows of Christian faith and ministerial ordination had connected him.

Thirdly, I censure his denial of his bishop's right to inquire into his conduct and his principles. He stands under two solemn promises of obedience to his diocesan, and since he had made himself the subject of much evil report, as one who was generally suspected of a strong leaning towards Romanism, he could not lawfully refuse to answer any question which his bishop thought it necessary to ask, for the purpose of re-establishing his own ministerial character.

Fourthly, I censure his purchase of six copies of the Ursuline Manual, which it was impossible for him to use in any supposable way, consistent with his ministerial duty to his own Church. His refusal to give any account of the purpose for which he intended them, strengthens the ground for apprehension that no reason could be assigned for such a purchase, capable of being reconciled with the ordinary rules of clerical obligation.

The prevailing style and temper of his letters can be reconciled by no management that I can imagine, either with the tenor of his ordination vow, or with the respect due to his bishop's superior station, or even with the ordinary consideration which youth owes to age, and inexperience to experience. But I pass all this by, because it is chiefly personal to myself, and because I make large allowances for the influences which surround him, derived partly from his wealth, and the spirit of insubordination which it is but too apt to engender, partly from the many examples of recklessness which the course of others has of late years exhibited, and partly from the general character of contempt towards all established authority which marks so strongly the age we live in."

Thus a most estimable and worthy clergyman has been accused, condemned, and punished by his bishop on a charge of "scandalous," "disorderly" conduct, for setting a 'public bad example'—all canonical offences—and for "a violation of the canons," without having been tried, or presented, or even had a public rumor to his disadvantage—if any such existed—canonically investigated with a view to presentment! Mr. Hoit may be thankful that he is not in the Church of Rome; for had he in that communion fallen into the hands of a pragmatical or tyrannical bishop he would have been compelled to suffer whatever the caprice of arbitrary power might choose to inflict.* As it is he has been shielded by canons which make every sentence of degradation, suspension and admonition powerless without at least the formality of a trial. The punishment which it has been attempted to inflict may injure Bishop Hopkins, but it cannot injure Mr. Hoit; for every body sees that if Mr. Hoit had been guilty of 'scandalous,' 'disorderly,' or uncanonical conduct, Bishop Hopkins would have reached him in a canonical way. Nay, if Mr. Hoit had even admitted that he had been guilty of any such conduct, and thus superseded the necessity of presentment and trial, the Bishop would have been obliged to administer at least the "technical admonition" which the canons require. The fact, therefore, that no canonical punishment has been administered, or even attempted to be administered, is a proof that there has been no sufficient ground, either by Mr. Hoit's admission or otherwise, for punishment, condemnation, accusation, or even presentment. The annoyances to which Mr. Hoit has been subjected are such as he would be liable to in every communion; the triumphant manifestation of his innocence, and the enjoyment of official liberty in spite of such annoyances, are blessings which can only be secured to him in a Church in which the inherent power of the bishops is restrained and limited by canons. The attempts on the part of bishops to evade these restraints and limitations, and the remedy proper to be applied are another subject, and one worthy of the most grave and deliberate consideration.

When Mandeville's Atheistical book, "The Fable of the Bees; or Private Vices, Public Benefits" was indicted by a grand jury, the author defended himself by means of an ambiguous word. The aim of his book was to obliterate the distinction between right and wrong, and to show that what we call moral and natural evil was the grand principle of social life, the very root and foundation of society; but in his defence he argued that by evil he meant only *defect* or *want*, and affected surprise that any one should doubt that the basis of society was the employment of the labors of some for the supply of the wants of others. It is thus that Mr. Newman may be cleared from a charge about as disreputable. The design of his "development" is to show that doctrines which are new, and which were wholly unknown, ought to be received as necessary articles of the Christian Faith; and when the design is exposed, the answer is that development is used in the sense of *explanation, elucidation*, &c. No doubt it is; but is it not also used in another and essentially different sense, and one which allows of *additions* to the Catholic Creed that are *not explanations* of it? If it be, then such a use of the word is as fatal to Mr. Newman's book, as was the use of the word *evil* in the sense of *vice* or *sin* fatal to Mandeville's; no matter in how many other ways the word may have been used.

This is all which we deem it necessary at present to say in regard to the communication of "O. H. J." In many of his remarks we coincide; but the question still remains whether the modern theory of Development, which we have called Mr. Newman's only because he is its fullest expounder and most distinguished advocate, does not aim to incorporate with the Christian Creed doctrines which cannot be historically traced to the Apostles' times, and which are no otherwise to be distinguished from the products of human judgment than by the *gratuitous supposition* of their having sprung from a seed of revealed truth? If "O. H. J." denies this, let him show that Mr. Newman does not use the word in this sense. If he admits it and thinks such a development, or additions to the faith in virtue of it, within the province of the Church, we have only to say that he holds a theory of infallibility which we cannot accept. We hold the Church to be infallible in "the faith once delivered to the saints," but we should account it a clear proof of the fallibility of the Church of the present or any other one age, or any portion of the Church, that it had admitted new doctrines into its creed. "La doctrine nouvelle," says Fleury, "ou particuliere est fausse; la veritable est celle qui a toujours ete enseignee par toute l'eglise." Succession of doctrine is not less a mark of the true Church than succession of bishops and "a new or particular doctrine is false, and the true doctrine is that which has been always taught by the whole Church."

The *Disciplina Arcani*, the need of a living infallible judge of controversies, and the doctrine of Development, we regard as, all alike, mere theories invented to uphold Rome in her *additions* to the Catholic creed; and as the appeal to the Universal Church, though conclusive in our favor, does not interfere with particular refutations of the two former theories, we see not why it should prevent our rejection of the last mentioned theory. We agree with "O. H. J." that the appeal to the Universal Church is decisive against the Roman additions to the Catholic Creed; but we also think it desirable that every theory, and that of Development among others, for upholding these additions should be considered on its own merits. Here, however, and always we wish to be understood as using the word *development* not in the manifold sense which confounds it with words of a different meaning, but in that sense which is *distinctive* of Mr. Newman's book, and which supposes that as a principle of vegetable life may grow into a tree, so a principle of the spiritual life may grow into a dogma of the Christian faith.

Rev. Dr. Tyng's Sermon at the Moravian Church.—The church at the corner of Houston and Mott streets was crowded to the very outside of the doors, last evening, to hear the discourse of this eminent preacher, on the occasion of taking up a collection for the Moravian Missions. Dr. Tyng, (as the canons of his Church requires, read evening prayers, and then preached a sermon, marked, throughout, with his usual eloquence of delivery and force of conception and language.—*N. Y. Express.*

The forty-fifth general canon of the Church requires that "Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church." Dr. Tyng, as we are credibly informed, did not on the above occasion "use the Book of Common Prayer as the same is established by the General Convention;" but passed from the Lord's Prayer after the absolution to the "collect for Peace;" thus omitting a large portion of the service required by the canon, and violating (as a glance at the Prayer Book will show) no less than *ten distinct rubrical directions*, which are of higher authority than the canons. A reference to the Prayer Book will also show that among the parts of the service omitted were prayers, ascriptions, psalms, a portion of the Psalter, two lessons from the Holy Bible and the Creed. The introduction of a chapter from Isaiah after the portion of the Evening Service which was used, was also unauthorized by the canons. If the public take an interest in the requirements of the Church, it is as well that they should know what they are; and we therefore call on the New York Express, in justice to the Church, to correct its statement, and inform its readers that Dr. Tyng, on the occasion referred to, did *not* read the Evening Prayer "as the canons of his Church require."

☞We are compelled to omit the "Acknowledgments" this week for want of room.

The Ladies' Wreath, a magazine devoted to literature, industry, and religion, edited by Mrs. S. T. Martyn, is the title of a monthly journal, the first number of which is just issued. We have not had time to examine it, but draw a favorable augury from the fact that the frontispiece exhibits a woman sitting at a spinning wheel with a distaff in her hand.

At a meeting of the Wardens and Vestrymen of St. John's Church of the city of Troy, on the 14th day of May, 1846, the following preamble and resolutions were unanimously adopted:—

Whereas Divine Providence has in his wise and unforeseen dispensation, removed by death the Rev. William H. Walter, Rector of St. John's Church, Troy, from this world of trouble and field of labor and usefulness, to a holier and happier state in the world to come.

Now, therefore, whilst this vestry and Church deeply deplore the loss that this Church and the Church at large have sustained by the decease of an able talented, and efficient clergyman—one well calculated to gain and retain the affections of his people, and win souls to the cause of his Redeemer. We cannot but rejoice in the solacing reflection that our loss is his exceeding gain.

Resolved, That this Vestry and congregation sympathize with the surviving partner and relatives of the deceased, and pray that they may be sustained in their great affliction by the same holy religion so beautifully exemplified in the life and death of our common friend.

Resolved, That this Vestry respectfully request that the remains of the deceased may be brought to the city of Troy, and his funeral be attended at St. John's Church.

Resolved, That the Vestry attend in a body the funeral of the Rev. William H. Walter, and wear crape on the left arm thirty days, in token of the high esteem we bear the deceased.

Also, *Resolved*, That a copy of the above resolutions be furnished the family of the decessed, signed by our Chairman and Secretary, and entered in the book of minutes.

Francis N. Mann, Chairman.

Leeland Crandall, Secretary.

At a meeting of the Clergy of Troy, Albany, and the vicinity, held in the Vestry Room of St. John's Church, Troy, on the 15th inst., before the funeral exercises of the late Rev. Mr. Walter, the Rev. Mr. Kip having been called to the chair, and the Rev. Abraham Beach Carter appointed secretary, the following preambles and resolutions, offered by the Rev. Robert B. Van Kleeck, were unanimously adopted:

It having pleased the wise and kind Disposer of events to take to his rest by an early dismissal from his earthly tabernacle, the soul of our deceased brother, the Rev. William H. Walter, Rector of St. John's Church in this city. Therefore,

Resolved, That we cherish in grateful remembrance his virtues and excellencies, the warm-hearted zeal and affection which characterized his private intercourse and public ministrations; the diligence and zeal with which he discharged his holy functions, often with a feeble and exhausted frame; his growing appreciation of the excellency and harmony of the principles of the Church, in its connection with the Gospel of Christ, and the holiness and salvation of men; as well as in the patience and faith which sustained him in his last lingering illness, and left upon his placid countenance the smile of peace and joy, as he was carried by angels to his holy rest.

Resolved, That we recognize in his early call from his ministry on earth to the presence of his Lord, a strong motive to renewed diligence and faithfulness in the duties of our ministry, and to have our "loins girded and our lights burning, like unto men that wait for their Lord."

Resolved, That we tender our sincere sympathy to the vestry and congregation of St. John's Church, and to his afflicted family, and that a copy of these resolutions be sent to them respectively, and published under direction of the secretary.

Wm. Ingraham Kip, Chairman.

Abraham Beach Carter, Sec.

Annual Report of the Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York. Anno Domini, 1846.

The Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York present this their Second Annual Report.

The Board have to regret the resignation of several very useful members during the past year. While they are pleased to think that there was in no case a diminution of interest in the welfare of our great cause, they cannot but the more regret that any duties should be found to interfere with those which are owing to the spiritual advancement of the seamen of our Port.

The Board have been called by death to part with only one of their number. *J. Rutsen Van Rensselaer* was one of the oldest members of the Society. He had shared in all the changes of the institution since its foundation as the *Young Men's Auxiliary Education and Missionary Society*, having thus for more than ten years been actively engaged in promoting the great object which the Society has had in view.

He was one of the prominent movers in its re-organization, and watched with the deepest interest and liveliest gratitude its increased usefulness.

In the various relations in which he has served Christ in his connection with this Society, the Board desire to bear witness to his fidelity, patience, and zeal. They do most sincerely grieve over the loss of his mild and discreet counsels, tempered with the gentleness of Christ, and his laborious exertions inspired by his ardent love for Christ.

He expired on the nineteenth day of March, 1846, in the possession of a confident and joyful hope of everlasting life; regretted as he had been esteemed by all who knew him, and most regretted as he had been most loved by those who knew him best.

The history of the transactions of the Board, although including some events of general interest, will occupy but a short time in the recital.

The Board thought it due to the memory of the Young Men's Church Missionary Society, and of the useful men who were engaged in its early operations, to repair, so far as they could, the loss of its records, which was mentioned in their last annual report. For this purpose, at the first meeting of this year, they appointed a Committee to prepare a history of that Society, to be prefixed to the records of this association. An extract from their report will be found among the papers appended.

The subject of a new floating chapel on the North River, which was committed to the Board at the last annual meeting of the Society, immediately engaged their earnest attention.

If they had listened to the suggestions of their own feelings, the Board would have proceeded at once to erect the building. The destitution of that part of the Port is very great. It is estimated that between two and three thousand seamen and boatmen are congregated around its wharves, very many of these are foreign seamen, to whom the least return that the Christians of the city can make for the vice and immorality into which they are thrust on entering the Port, is to open for them the means of grace which such a Chapel will afford.

But the most pressing call is made upon us by the large number of boatmen, who are engaged in the internal trade of the State. The Board felt it as the Society seemed to feel it, an imperative obligation to compensate these seamen, so far as could be, for the evils into which their frequent visits to the city introduced them, by offering them the sacred and enobling pleasures of the sanctuary, and winning them by its appointed instrumentalities to seek for the favor of God and the virtues of a holy life. But the Board dared not to follow the suggestions of their sympathy for this great religious destitution, because all their funds were exhausted in the support of their first Chapel. They did however take immediate measures to enlist the sympathies and interest of the Episcopalians of the city in their behalf. Notwithstanding, little was accomplished, and they did not feel warranted in incurring the necessary expense, until in the month of December last they received the cheering intelligence that an unknown friend of seamen had contributed $1000 to this object. The Board cannot but pay a passing tribute of respectful gratitude to one whose generosity was as great and well-timed as it was distinguished by true Christian modesty.

This gift encouraged the Board immediately to commence a second Chapel, and upon the recommendation of the Committee of Ways and Means, the hull of a ferry boat was purchased as the foundation of the building, and such repairs as were necessary ordered. The Committee to whom it is intrusted having made very favorable contracts for the erection of the Chapel, hope to have it ready for consecration in the month of July next,

Before the first of next July, the Board will need $1,500 in addition to the funds which they have now in hand, to complete the payments on these contracts. The determination to erect this second Chapel, and to support a second missionary, brought before the Board the subject of some systematic effort to defray the necessary expenses of the Society. The Committee of Ways and Means took the subject into their serious consideration, and through their Chairman presented a report.

It appears from that report, that a liberal estimate of the expenses of a Chapel is $1,800 per annum. To raise the necessary sum of $3,600 for the two Chapels, the Committee have recommended that one thousand annual subscribers of two dollars each be obtained. Trinity Church will allow $250 for each Chapel. The boxes for donations in each Chapel will probably yield $100, making an aggregate of $2,700. The Committee think that they may depend upon Church collections and individual donations for the remaining $900. The important particular of this report to which the Board beg to call the attention of every member of the Society, is the recommendation to obtain annual subscribers of two dollars each. The suggestion has already been acted upon by the members of the Board, and already three hundred and fifty subscribers have been obtained.

The number is small when compared with that which is necessary for the full success of the measure, but sufficient to encourage the hope that the Society and the Christian community, when fully aware of the excellence of the design, will readily supply the remainder. The feasibility will appear from the following extract from their report.*

The Board feel that they have been abundantly encouraged in their efforts by the success which has attended the faithful labors of their present Missionary. The Services of the *Floating Chapel of our Saviour*, for seamen, have been numerously attended through the whole year. The Rev. Mr. Parker constantly receives from seamen who are absent, as well as from those who are in port, testimonials of the interest which they feel in the prosperity of their chapel. Some idea may be formed from the fact, that on every Sabbath there are many requests for the prayers of the Church in behalf of those who are about to sail: often these requests number twenty; sometimes they have amounted to seventy. Nor are the seamen less grateful for the preservation vouchsafed than anxious to secure the protection of Almighty God. Scarcely a Sabbath passes without the acknowledgment of God's mercies from many sailors who have returned safely to port. It is a happy illustration of the usefulness of the mission, that one of the first places visited by the returning seamen is their house of prayer, and one of the first persons whom they greet, their Missionary. Already has the chapel proved, in many instances, the bond of affection between this port and the sailor's heart.

The statistics which the Chaplain has furnished to the Board, will best represent the present condition of the mission:—

Baptisms—Adults, 3; Children, 25; total,	26
Confirmations at the chapel, 17; at other places, 3; total	20
Communicants added, 15; total	35
Marriages	9
Burials	6
Congregations average	350

The Board are very much gratified to learn from the Missionary that many of the constant attendants of the chapel are the relatives and families of seamen, who, when in port, frequent the sacred services.

Every such addition to the congregation they hail with the greatest pleasure, because it tends to make the Floating Church what they most desire it to appear—to the sailor his home.

But the Board would be little satisfied with such results, although they are encouraging, inasmuch as they certify that bread has been cast upon the waters, and present the hope that they shall find it, if not immediately, yet after many days;—they have greater encouragement. The monthly reports of the Missionary have been full of interesting incidents, illustrating the good effects of these means of grace, and of the blessing of God upon his labors, in the moral and spiritual improvement of individuals.

From his Annual Report to the Board, containing some of these incidents, the following extract is made, which, if in other respects it lack interest, will at least show that there are elements of the sailor's character, which, if in some respects they present great difficulties, in others afford us rich encouragement.*

With encouragements such as these, the Board need only the prayers and liberal charity of the Society to enable them to succeed. And they earnestly call upon every member of the Society, and indeed upon every member of our Church in the Diocese, (because this is a Church institution,) for the exertion of his Christian liberality in these respects. The sum needed for the fullest support of these operations is very small, not exceeding three thousand six hundred dollars per annum. By a united effort, in which each individual should contribute but a small sum, the Board would be saved from all fear of embarrassment. They ask, therefore, for some contribution from every Episcopalian of the Diocese. But if they may not have this, at least they claim a share in his supplications at the throne of grace. They have indeed but little need of the prayers which are given to save all other contributions; but they know that from many a sincere Christian the prayer may be all that they can rightly ask. Let it be freely given by all who, through Christ our Saviour, have permission to approach the mercy-seat, and they will fear nothing for the abundant success of the great work which the Society has committed to them.

New York, April, 1846.

For the Churchman.

Mr. Editor,—Allow me to bring to your notice the following interesting account of a recent visit to the seat of the General Government, of a delegation of the friends of the Institutions for the Blind of Massachusetts, New York and Pennsylvania, and respectfully to request its insertion in your valuable and widely influential Journal. I will not allow myself to doubt but that your readers will peruse with an especial interest the account of a visit to the "rulers of our land," having reference to the increased facilities for the improvement of the mental, moral, and physical condition of that most unfortunate class of our fellow beings—the Blind.

An Old Subscriber.

To the Editor of the Morning News:

Dear Sir:—I send you a brief account of a trip to the seat of Government, recently made by the pupils of the Massachusetts, New York and Pennsylvania Institutions for the education of the Blind. I know the great personal interest which you feel in every philanthropic work, and by publishing this sketch you will subserve the interests of the Blind, and I trust entertain your readers.

The object of the excursion was to exhibit to Congress the proficiency which even the blind are able to make under the ingenious methods of instruction that have been contrived to remove the obstacles which the privation of sight imposes to their progress in the path of knowledge, and to obtain, if possible, an appropriation for the purpose of aiding in the printing of books adapted to their wants. These books, from their great bulk, the peculiar manner of printing, and the limited demand, must always be too costly to come within the reach of the blind generally, and without the aid of legislative or private benevolence, can never be sufficiently multiplied to meet their wants.

The delegations, consisting of six from Massachusetts, seven from New York and six from Pennsylvania, under the care of Dr. Howe, of Boston, Mr. Chamberlain, of New York, and Mr. Arthur, of Philadelphia, met at the Pennsylvania Institution, whence, after enjoying for a few days the hospitalities of its excellent principal, the Rev. John A. Vaughan, D. D., they proceeded to Washington, where they arrived on Monday, the 27th ult. It was hoped that the delegations from Ohio and Virginia would also be in attendance, but the great distance, together with the difficulties of conveyance from the institutions in those States, prevented.

On motion of Mr. Giles, of Maryland, the use of the Hall of the House of Representatives was unanimously granted for the purpose of an exhibition, which took place on Tuesday, the 28th, and was well attended, a large proportion of the audience being members of Congress.

The object of the exhibition was briefly stated by Dr. Howe, and the examinations, which were of the most interesting character, were conducted by Messrs. Chamberlain and Arthur. They consisted of Reading, Writing, Geography, Arithmetic, with Algebra and Geometry, in all of which, the readiness and correctness of the pupils evinced in the most satisfactory manner, the thoroughness of the system of instruction pursued in their respective schools. In Reading, I was particularly interested in the proficiency of a little girl, brought to this country from China, by Mrs. Gutzlaff, wife of the missionary; and the beautiful intonations of Miss Bullock, another of the pupils, as she read the 103d Psalm, at the request of a member, equalled any thing I ever heard. The examination in Geography was in part conducted by Miss Carter, a pupil, and the readiness with which her interesting scholars would find places which upon the maps are marked in relief, was truly astonishing. In Arithmetic and Algebra cyphering frames are used, having small square holes for the reception of moveable type, upon the ends of which are the figures and other characters adopted in their system of Arithmetical and Algebraic notation. The facility with which very difficult problems were solved in both Arithmetic and Algebra, proved, that the loss of sight aids the power of abstract thought, upon which so much depends in mathematical studies. Music was interspersed among the other exercises, and here also the interesting group appeared perfectly at home. Solos upon the Piano and Violin were performed, as were also several pieces, both vocal and instrumental, which were executed in concert, and demonstrated clearly the scientific character of the instruction given in this department.

Near the close of the exercises, Miss Frances J. Crosby, who was of the party, fixed the attention of the audience by an address, prepared by herself for the occasion, and of which I send you a copy.

AN ADDRESS

Composed and delivered by

MISS FRANCES JANE CROSBY,

Of the New York Institution for the Blind, at an exhibition of a joint delegation of pupils, from the Massachusetts, New York, and Pennsylvania Institutions, before Congress, April 29th, 1846.

Land of our patriot sires, Columbia Hail!
On thy green shores blooms the immortal tree,
By them once planted, and from North to South,
From East to West its lofty branches spread,
And to its top the daring eagle soars.
O land of Liberty, blest be thy name.
Here sleep the mighty dead, thy heroes brave,
Who pledged their lives, their fortunes and their all,
The glorious cause of Freedom to defend.
Lo, high in air thy banner proudly floats.
Thy peerless deeds by distant nations sung,—
What tyrant power shall dare thy rights invade?
While in our Union's Capital we stand,
That bears the Father of our Country's name,
A name where each ennobling virtue blends,
Well may each breast the flame heroic fire.
Hail! Freemen, Hail! ye patrons of our clime,
Assembled here in one united band,
From every state you come, where granite cliffs
Majestic frown along New England's shore,—
Where victory perched on Saratoga's height,—
Where Susquehanna cheers her smiling vales:—
And where like billows on old ocean's breast,
The rolling prairie in the night breeze waves,
And valor owns her offspring of the South.
This evening in your presence we appear,
To prove not vain benevolence hath bid
The torch of knowledge o'er our minds to shine,
And ask of you to light a brighter ray.
O turn not from this sightless group away,
Whose eyes in vain are lifted to your own,
One glance to meet, but all to us is dark,
Yon orb majestic whose effulgent ray,
All nature cheers—alas, *we* cannot see.
Nor tree, nor flower, nor the translucent stream,
Meandering gently through the rural dell:
We but their fragrance breathe, its murmurs hear.
Yet like the visual, is the mental eye
Forever shrouded in perpetual night?
Ah no! the mind unclouded may expand,
On her light wing far distant realms explore,
And deeply drink of the pierian spring.
Nine states to you their sightless children send,
From homes philanthrophy for them hath reared,
One sacred link hath bound us heart to heart,
And in one common cause we all unite.
Nor for *ourselves* alone the boon we ask,
We plead for *all* whom mental darkness veils,
Who sigh to share the blessing we enjoy.
You who have hearts to feel and eyes to see,
The noble works of nature and of art,
You cannot coldly our petitions spurn:
One word of yours can thousands happy make,
Then speak it, we implore you, speak it now.

TO THE PRESIDENT.

Our President, we humbly turn to thee:
Are not the Blind the objects of thy care?
Do they not claim thy tender sympathy?
We know thy influence doth wide extend,
O then for us that influence exert;
The generous act shall angel hands record,
And God's All-seeing Eye behold and bless.
Thou hast not on this circle gazed unmoved;—
The chord must vibrate swept by pity's hand.
O yes, e'en now its thrilling tones are heard,
Soft as the zephyr on the ear they fall,
And to the sightless whisper hope and joy.

The most complete silence reigned through the house, and many were moved even to tears, whilst she was pronouncing this, which she did in an admirable manner. The celebrated Laura Bridgemen, who is both deaf and blind, was present, and gave the audience an opportunity of witnessing her manner of communicating with others, which is by means of the sign language, adopted by the Deaf and Dumb. Her autograph, written in presence of the assembly, was also distributed to several gentlemen.

Another exhibition was given on the following evening, at Carns's Saloon, but this, owing to the inclemency of the weather, was not so well attended as the other. Many were so much interested, however, that they were present at both. During their stay, the pupils manifested a great deal of interest in every thing about them, were delighted with the Capitol and grounds, spent considerable time in the galleries of both Houses of Congress listening to the debates, with the subjects of which they seemed quite familiar, visited the library, and one, Miss Catharine Kennedy, was even hardy enough to ascend to the dome of the Capitol, although of course, she could enjoy the noble view afforded from thence only from the description of it given by those who accompanied her.

On Thursday, they visted the President, at an hour appointed by himself. The Hon. Richard M. Johnson, the British Minister, and a number of ladies were present, with Mrs. Polk, who appeared to take a deep interest in her blind visitors. The methods of instruction with books in raised letters, writing cards, cyphering frames, and embossed maps, were shown and illustrated, and attracted the attention of all. Several pieces of music were performed, including a Solo on the Violin, by a lad only nine years of age, which was admirably executed, and was received with general applause.

At the close of the interview, the blind Poetess, Miss Crosby, surprised the President by a song composed by herself, expressly for him, at which he was much pleased. After spending a very agreeable hour in this manner, they took leave of the White House, and in the afternoon left in the cars for home.

A memorial on behalf of the Blind, has been presented to Congress, and referred to a select committee of five, of which the Hon. Mr. Tibbatts, of Ky., is chairman, and I have no doubt but the impression left upon the minds of the members, will be such as to secure them a munificent appropriation, to aid in ameliorating their unfortunate condition.

Domestic Intelligence.

SERVICES PERFORMED BY BISHOP M'COSKRY.

April 18—In St. Luke's, Brooklyn, ordained the Rev. Frederick M. Noll to the Priesthood.

April 19—Confirmed 36 persons in Zion Church; in the afternoon of the same day confirmed 43 in St. Peter's Church, and in the evening confirmed 33 in Immanuel Church, N. Y.

May 17.—In St. Mark's Church, Williamsburgh, ordained to the Priesthood the Rev. Messrs. Roberts and Slack, and Mr. Henry McVickar as a Deacon; in the afternoon of the same day, in the Church of the Epiphany, N. Y., confirmed 25 persons.

New York.—The Church of the Holy Communion, lately built in this city, at the corner of 6th avenue and 20th street, was opened for service on Wednesday the 13th inst., on which occasion Evening Prayer was celebrated, the sacrament of baptism administered, and a sermon preached by its Pastor, the Rev. Dr. Muhlenberg. A large congregation was in attendance, and notice was given of service the following and every succeeding Wednesday at 5 P. M. till a regular congregation is secured, when it is expected to be consecrated. The interior of the church is not yet finished; —when it is a full description will be given.

New Jersey.—The 63d Annual Convention of this diocese will assemble in Trinity Church, Newark, on Wednesday the 27th inst.

Burlington College.—The Trustees have purchased a site for this institution a short distance south of the Bishop's residence.

Delaware, Maryland, and North Carolina.—The Conventions in these dioceses will all meet on the same day as that of New Jersey, at Milford, Baltimore, (St. Paul's Church,) and Raleigh respectively.

Pennsylvania.—A new parish, "St. James the Less," has been organized in Philadelphia near the falls of the Schuylkill.

Missouri.—*Ordination.*—Easter day, in Christ Church, St. Louis, by Bishop Hawks, Mr. Enoch Reed, formerly a Methodist preacher, to the diaconate. Mr. Reed had been admitted into the Church by Baptism during the preceding week, and had also received the rite of confirmation from the hands of the Bishop.

Confirmation.—Sunday after Easter, thirteen in Christ Church, St. Louis.

Ohio.—Sunday before Easter, Bishop McIlvaine consecrated Trinity Church, Cincinnati. The Rector, (the Rev. Mr. Blake,) the Rev. Dr. Colton, and the Rev. Mr. Drummond, of Indiana, were present. The next Sunday, Easter day, he opened a temporary place of worship in the north-eastern part of Cincinnati, provided chiefly by the efforts of members of St. Paul's Church. He has since held confirmations as follows: —at Pomerory, 7; at Marietta, 1; at Steubenville, 5; at Crosscreek, 4; at Springfield, 1; at Deersville, 11.

Clerical Change.—The Rev. Mr. Stout has resigned the Rectorship of St. James, Painsville, and accepted that of St. Phillips, Circleville.

Rhode Island.—Wednesday, May 6, in St. James's Church, Woonsocket, the Bishop confirmed six persons.

Connecticut.—The Annual Convention of the Church in this diocese will be held in Trinity Church, New Haven, on Tuesday the 9th day of June next.

The Rev. F. B. Woodward has removed from Bethany to Middle Haddam.

Western New York.—*Episcopal Visitation.*—On Monday, May 4th, services were held in the house used as a chapel, by the congregation at Mumfordville. The Rev. Mr. Chipman, of Le Roy, read prayers, and the Bishop preached. Other Clergy present were the Rev. Mr. Gallagher, and the Rev. Mr. Colhoun.

In St. Clement's Church, Weathersfield, on Tuesday, the 5th, the Rev. Mr. Gallagher read prayers, assisted by the Rev. Mr. Meachem, the Missionary of the station, who read the lessons. The Bishop preached and confirmed *one* person.

In the afternoon of the same day, services were held in the Methodist house of worship at Warsaw. Prayers were read by the Rev. Mr. Gallagher, assisted by the Rev. Mr. Meachem, who read the lessons. The Bishop preached. At the same place the next day, the Bishop baptized one child.

At Perry, on the morning of the 6th of May, the Bishop preached in the Methodist house of worship, prayers being read by the Rev. Mr. Gallagher. The Rev. Mr. Cooper of Mount Morris, also was present.

In St. John's Church, Mount Morris, in the afternoon of the same day, prayers were read by the Rev. Mr. Bakewell of Geneseo, assisted by the Rev. Mr. Gallagher, who read the lessons. The Bishop preached and confirmed *twelve* persons, the confirmation preface being read by the Rev. Mr. Cooper, the Rector of the Church. The Rev. Mr. Attwater, also was present.

The Bishop visited St. Mark's Church, Hunt's Hollow, on the 7th. Prayers were read by the Rev. Mr. Gallagher, assisted in the lessons by the Rev. Mr. Waldo, of Nunda. The Bishop preached and confirmed *three* persons—the Rev. Mr. Carter, the Missionary of the station, reading the confirmation preface.

Services were held in the afternoon of the same day in the Presbyterian house of worship at Nunda, when Mr. Gallagher read prayers, assisted by the Rev. Mr. Carter, and the Bishop preached.

At Dansville on the 8th, in the afternoon, in the Methodist house of worship, the Rev. Mr. Gallagher read Prayers, the Rev. Mr. Bakewell reading the lessons. The Rev. Mr. Bruce, the Missionary of the station, baptized two adults. The Bishop preached and confirmed *three* persons.

At Geneseo, on Saturday morning, the 9th, in St. Michael's Church, prayers were read by the Rev. Mr. Cooper, assisted by the Rev. Mr. Gallagher, who read the lessons. The Bishop preached and confirmed *two* persons. The confirmation preface being read by the Rev. Mr. Bakewell, the Rector.

The Rev. W. D. Wilson has resigned the Rectorship of St. Thomas's Ch., Bath, Steuben Co.

To Correspondents.

"M. N." "Columba," and "Hobart," in our next. "J. H." and "L." are received.

Married.

On the 19th inst., by Rev. B. Evans, in the Church of Redemption, Rev. George N. Slack, Rector of Christ Church, Morristown, N. J., to Miss Isabel Lee, of this city.

Died.

In Norwich, Ct., on the afternoon of May 9th, Mrs. Lucy Tracy, wife of the late Col. Elisha Tracy, aged 68.

Sickness and the vicissitudes of this troublesome life, had long since led Mrs. T. to regard the approach of death with great cheerfulness and submission. Her confidence in Him whom she had trusted, remained steadfast to the end, and while her numerous family are called to mourn the departure of a most affectionate parent, they will ever enjoy the consolation which remains, when the righteous fall asleep.

The parish of Christ Church sustains a loss, in the decease of this venerable member, which will long be felt. Since in her daily walk and conversation she exhibited the peaceable fruits of righteousness, and sought the interests of Zion with a true and zealous affection.

Calendar.

MAY.

24. Sunday after Ascension-Day.
31. Whitsunday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

JUNE.

1. Monday in Whitsun-Week.
2. Tuesday in Whitsun-Week.
3. Ember Day.
5. Ember Day.
6. Ember Day.
7. Trinity Sunday.
11. St. Barnabas the Apostle.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

Notices.

Church of the Crucifixion.—The Rev. John Frederick Schroeder D.D., will preach on Sunday evening next, in the place of worship held in the Lyceum, 563 Broadway, afternoon and evening. Seats Free. As the room has been arranged with every convenience for divine worship, all unlocated families and individuals are respectfully invited to attend. Divine Service, half-past 10, A. M. Evening, half-past 7.

From the encouragement received on the delivery of the lecture "On the Ruins of Central America," Mr. Davis will give a *second* lecture on Friday evening, 22d inst., in the Chapel of the University, at 8 o'clock.

Subject—"Origin of the first Inhabitants of America."

The following letter has been gratefully received from one of the first gentlemen of this city:—

"I was highly gratified with your lecture last evening on 'Central America.' It is a subject that interests at this time the whole world. Your discourse could not be more complete in its condensing all that has been written and seen in connexion with this subject. It was indeed a very interesting lecture, and after all it is uncertain whether this is not the old world instead of the new."

Maryland Convention.—The Fifty-eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will be held in St. Paul's Church, Baltimore, on Wednesday, 27th inst.

H. Colburn, Secretary.

Baltimore, May 1, 1846.
May 9th—3t.

Gen. Prot. Epis. S. S. Union.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

Daniel Dana, Jr., Agent.

Advertisements.

MISCELLANEOUS.

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WANTED,—A liberal price will be paid for the Journal of New York Convention for 1826, by Wm. Ashkettle, Bookbinder, No. 60 William St.

A PRIVATE FAMILY of the first respectability, desirous of obtaining a few individuals as boarders, would inform those wishing to avail themselves of such an opportunity, that any communication addressed A. M. Z., and left at this office, will be promptly attended to.
may 23d, 4t$

A CLERGYMAN of a neighboring diocese, who has had several years experience in teaching the Classical and English branches, is desirous of some situation of the kind,—either as Principal or assistant in or near the city. He would prefer such an engagement as would give an opportunity for the occasional performance of pulpit duties. For particulars, address "W. G., Box 230, Branch Post Office." May 2—8t$

BOOKS.

In Press, and will be Published without delay,

THE Entire Absolution of the Penitent, a Discourse by the Rev. Dr. Pusey, preached immediately after the limitation of his suspension.

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JAS. A. SPARKS,
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Meditation on the Sacrament, do	1 00
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D. A. & CO. respectfully invite attention to their new and beautifully printed edition of "The Book of Common Prayer;" it may be had in five different sizes, ranging in price from one to eighteen dollars, according to the elegance of binding. may 23, 1t$

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* We write under the impression (and are open to correction if wrong) that there is no canon law operative in this country to which a priest of the Roman Church may appeal for protection against the power of his bishop.

* It appears from the parochial report made at the last Convention of this Diocese, that there are about six thousand communicants in the churches of this city; and it is probable that there are more than twice that number of regular attendants who are not communicants;—making an aggregate of twenty-four thousand Church members. Is it to be credited that out of this number, *one thousand* cannot be found who are both willing and able to give the small pittance we ask for to this branch of the treasury of heaven?

Another view presents itself. Thirty congregations in this city, and ten in Brooklyn—an average of twenty-five subscribers from each will furnish the requisite number. Again; the officers and managers of this Society number about *ninety*, if each will procure ten subscribers in addition to himself, our object is attained.

* A seaman who, by means of the perils to which he had been exposed, has been aroused during the course of the last year to some knowledge of himself, came to our chapel, and under the guidance of our Missionary, by the blessing of God, has, as we have reason to hope, become a religious man. Amidst a most profane crew, and trials and persecution which would have stifled much of our Christianity, he has maintained his Christian character. Finding no place to pray among the crowd he has often, while the opportunity was afforded, come early in the morning to offer his devotion in the secresy and devotion of the chapel. As a Christian man (and his example reads an eloquent lesson to many in our midst who make more profession than he) it has been his constant custom to bow his head and his heart in constant supplication for God's blessing before he has partaken of his mess. As will readily be believed, this has not been but in the midst of many sneers and much derision. But his passions have been curbed by an Omnipotent Spirit; and quiet, kind, and orderly consistency of conduct has been the only reply. Thus, by the help of God, he has been the means leading two of his companions into the same hopes which, through the Saviour, he possesses, and without one word of reproof or impatience on his part; his messmates, when they now prepare to eat, stand quietly around with their hats off, until he has finished his silent blessing. It has been the influence of a meek and steadfast Christian character, enforcing respect and esteem. And it may well be expected that such an influence will be widely felt, and will lead many others of the crew to join the little band of these men of prayers.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO LXVIII.

Various and conflicting must have been the emotions of Christ's disciples during the last few weeks of His terrestrial mission. In that short period they had been called to see Him with whom they had held affectionate intercourse, and with the perfect excellence of whose character they were familiar, betrayed by a faithless follower into the hands of wicked men; made the object of the grossest insult and cruelty; enduring unparalleled sufferings; led as the vilest malefactor to execution; crucified between two thieves; and deposited lifeless in the tomb. Having trusted that it was He who should redeem Israel, they now thought their hopes frustrated, and were ready to abandon themselves to despair. But the constancy of female affection was unyielding, and its energy irrepressible. It brought devout women to His sepulchre with spices to anoint and embalm His body. There, however, the joyful tidings met them that He had risen from the dead. Soon His disciples generally had personal evidence of this blessed truth; and they were glad when they saw the Lord. For forty days, in renewed intercourse with them, He consoled, encouraged, and instructed them. He promised the gift of the Holy Ghost the Comforter. He led the chosen eleven to the spot whence He was to depart from the earth; left with them, to be handed down to all future time, the sacred deposit of the apostolical commission; and then was separated from them, "received up into heaven, and sat on the right hand of God."

Now the Church commemorates this stupendous event, and would have good Christian people make it the subject of holy meditation.

"Jesus the Son of God," says the apostle, "is passed into the heavens." A more literal translation is *through* the heavens, that is, those regions above us which are often styled the heavens—through the atmosphere contiguous to the earth, whose tenants are called in Scripture the fowls of heaven; through the immense space wherein are placed the stars of heaven; and so onward, until He arrived at the highest heaven, the heaven of heavens, where are manifested the more especial glories of Jehovah's presence.

That the Redeemer's body, in this transition into heaven, underwent the change which the apostle declares we shall all undergo, and that its organization was so altered as to adapt it to its new state, is perfectly consistent with the identity of His person; even as the change which will be wrought in us at the resurrection will be consistent with our personal identity. By this change, the perishable qualities of our bodies will be removed or counteracted, and their preservation effected by means adapted to the state in which they shall then exist.

The ascension of our Lord is certainly a subject of most deeply interesting reflection. He passed through life in perfect innocence; and yet was the Object of unremitted persecution. He went about doing good; and yet was the Mark for incessant ridicule, scorn, and cruelty. Not having where to lay His head, He pursued His pilgrimage with exemplary patience and resignation. His very meekness excited in His adversaries all the malignant influences of envy, jealousy, and unconquerable hatred. They sought His utter destruction. He became the unresisting Victim of their cruelty. He was insulted, bound, scourged, and crucified. In the extremity of anguish, He bowed His head, and gave up the ghost. But He was ransomed from death, and delivered from the power of the grave. His triumph over His enemies, and deliverance out of His distresses, were complete. He rose from the dead; and after having given sensible demonstration of this step in His glorious victory over the world's troubles and trials, He was received up into the perfect and unending happiness of heaven. For His patient endurance of suffering, He is now set down at the right hand of the throne of God, where is the fulness of joy, and where there are pleasures for evermore.

Although divine justice and goodness may for a while seem to slumber, yet they will surely, to the admiration of angels and men, be ultimately and most gloriously illustrated.

And if thus the Captain of our salvation was made perfect through suffering, and He entered not into glory, but first He endured tribulation, who are we that we should complain against God, when we are called to feel His chastening hand? Much rather does it behove us, in the sufferings which are the just reward of our offences and demerits, to receive His chastisements with humble resignation. And not only so, but also with a feeling of holy satisfaction at being conformed to the likeness of His sufferings. If, by the renewing of our minds after His image, as well as by adoption into His Church, we are *in Christ Jesus*, we may look unto Him with the sure and certain hope, that as our afflictions are His, so ours will be His triumph, in that joy that was set before Him in exaltation to God's right hand, for which He endured the cross, despising the shame. Hence, not with slavish submission, but with affectionate and grateful resignation, should suffering Christians humble themselves under the mighty hand of God. They see their pattern in their Saviour's patience and resignation; and in His glorious reward—for He has declared that where He is, there shall His faithful people be also—a source of holy and most cheering hope. In their nature He has gone, as their Forerunner, to prepare a place for them, whither He will take them to Himself.

Although the ascension of our Lord, and other acts connected with His ministry on earth, can be predicated of Him only in consideration of the human nature which He assumed, yet, having taken this into connection with His divinity, we may speak of His human acts and sufferings as those of a Divine Being; but should carefully remember that they are so only because that Divine Being possessed also the entire human nature. Thus the apostle speaks of the princes of this world having crucified *the Lord of glory*; and exhorts the elders of Ephesus "to feed the Church of *God*, which *He* hath purchased with *His own* blood." Thus too, in speaking of the ascension of Christ, we may say with the Psalmist, "*God* is gone up," "Thou hast ascended on high;" and with St. Paul, "*God* was received up into glory."

"Was *received* up into glory;" conveying the august idea of preparation made for the due welcoming of Him to His celestial home. Rising high in air from the summit of the mount, and passing worlds innumerable, He ascends to the threshold of the palace of the Great King. Joy fills the court of heaven. Angels wait to receive Him, and welcome Him to the mansions of the blest. They chant, in responsive strains, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of Hosts: He is the King of glory."

It is said that Jesus, after His ascension, "sat on the right hand of God."

The Almighty is represented to us in Scripture, as in our Articles of religion, to be "the One Living and True God, without body, parts, or passions." He is a *Spirit*, and therefore not confined to any corporeal shape or measure. In condescension, however, to the weakness of our apprehensions, He is often pleased to speak of Himself figuratively, in terms literally applicable only to physical bodies. His universal inspection is denominated the *eyes* of the Lord running to and fro throughout the earth. The manifestations of His creative power are called the works of His *hands*. His *ear* is said to be open to our prayers. Eyes, hands, and ears, we are not to suppose Him literally to possess; but the most perfect degree of that inspection, of which the eye, that power, of which the hand, and that perception of others' thoughts, of which the ear, is the instrument in man. So also "the right hand of God" is to be regarded as a figurative expression, having reference to the well known dignity and honor attached to the nearest place on the right, in earthly courts. It signifies that the Redeemer, in His exaltation, is rewarded with the highest celestial honors.

Nor is the position of sitting, attributed to Christ, to be regarded as permanently His in heaven. St. Stephen saw Him *standing* at the right hand of God. While, therefore, *this* posture may be regarded as indicating the readiness and power with which Jesus will support and succor His suffering disciples, that of *sitting* may be considered as suggesting the Saviour's rest after the painful labors of His ministry, His firm possession of the happiness of heaven, and the perpetuity of His celestial residence.

But the most deeply interesting and important view of our Lord's ascension, is that which regards its connexion with His priestly office.

In the services of the Jewish sanctuary, which were typical of the Christian dispensation, the high priest, after he had offered the great annual sacrifice of expiation, entered the holy of holies, and sprinkled the blood upon the mercy-seat, where Jehovah had been pleased to fix the bright visible emblem of His presence. St. Paul alludes to this striking type, when He represents Jesus, the High Priest of our profession, as, having offered the great sacrifice of Himself for our sins, entering, not the holy places made with hands, which are the figures of the true, but heaven itself, there to appear in the presence of God for us, and plead in our behalf the merit of His own most precious blood, shed for our redemption.

The purpose for which Christ came from heaven, and the finished work with which He returned thither, should throw us all back into meditation on ourselves. That purpose and that work would have been needless, but for our corruption, guilt, unworthiness, and exposure to God's everlasting displeasure. All idea of innocence, of virtue, of hope, in ourselves, must be utterly abandoned, if we would not pour contempt on the stupendous plan of salvation for which the Son of God came down from heaven, suffered, died, was buried, rose from the dead, and re-ascended to His celestial home. But if we fully realize our degraded, lost, and perishing state by nature, and by our personal guilt, and embrace, with all our heart, mind, soul, and strength, the true Gospel faith in Christ, we may rise to the cheering contemplation of the infinite vicarious merit of His atonement, as procuring for us pardon, favor, and justification from our God, and may look up to where Christ has gone as also our destined place.

For there, in His glorious station at the right hand of the Father, He ever liveth to make intercession for us by virtue of the merit of His atonement. Thus He procures for His faithful people great, precious, immortal blessings, whence, otherwise, they would be inevitably and eternally excluded.

Truly welcome and consoling to the penitent, faithful, praying Christian, is the doctrine which reveals an All-sufficient Advocate and Intercessor with the Father. When his heart sinks under a sense of frailty, corruption, and sinfulness, and his spiritual inability fills him with fear that he can never attain to the holiness without which no man shall see God; he directs his view to the cross, and to the propitiation there made for him; and then looks up, and at the right hand of that heavenly throne, where are seated the majesty that he has offended, and the purity and holiness against which he has sinned, beholds the awful but infinitely gracious mystery of THE ATONING LAMB ONE WITH THE DIVINE INTERCESSOR, who pleads in his behalf the merits of the sacrifice of Himself. In HIM he has hope, and surely trusts that from Him grace and salvation will flow to the humble and faithful. Therefore, with this his Great Advocate and Intercessor he trusts his cause, and goes on rejoicing in the walk and work of faith.

The Redeemer exercises also in heaven His regal authority. All power is given unto Him in His mediatorial capacity, and will be exerted for the good of His faithful people.

For extending to them that good in spiritual privileges and blessings here, and everlasting life hereafter, He unites them to Himself in a sacred body, of which He graciously condescends to become the Head, and with which He makes His sure covenant of peace and favor. He receives them into this body, and thus into covenant with Him, by the sacrament of baptism, and appoints for them therein services and ordinances, with a ministry commissioned to celebrate and dispense them, as means of His pardon and favor, and of the renewing, sanctifying, and saving influences of His grace. In this body of Christ, His Church, for which He gave Himself, and which He loves, and nourishes, and cherishes, His people form a spiritual community, under officers commissioned by Him; subject to laws and ordinances of His appointment, or enacted according to His will; and all owing allegiance to Him its Great and Almighty King. Let this Church be entered; let union with it be preserved by connection with its divinely commissioned ministry, and by devout and constant attendance on its services, ordinances, and instructions; let the truth—the precious Gospel, of which it is the divinely constituted pillar and ground, and the divinely established depository and conservator—be embraced and maintained by a living faith; let the religious and moral precepts of God's word, in which He has appointed it to be man's instructor and guide, be put into sincere, faithful, and uniform practice; and the surest reliance may be placed on the protecting power, and the sanctifying, directing, and aiding grace, of the King and Captain of our salvation. In His exaltation at the right hand of God, He sees and owns the humblest of His subjects. Receiving there the adorations of the highest of the heavenly hosts, He deigns also to regard the faithful homage of the lowliest member of His Church on earth. He becomes his Intercessor with the Father; enriches his humble offering with His own abundant merit; procures for him, and imparts to him, the blessed influences of the Holy Ghost, the Sanctifier and Comforter; and thus leads him through the duties and trials of His Church on earth, until He brings him to its glories and joys in heaven.

Let, then, this be a season of comfort and encouragement to the humble and faithful followers of Jesus. Let them rejoice that they have a great High Priest that is passed into the heavens, who is touched with a feeling of their infirmities, having been in all points tempted like as they are; and who, Partaker of their nature, is not ashamed to own them for His brethren. He has gone to present at Jehovah's mercy-seat that blood which makes atonement for their sins, appeases for them the wrath of Heaven, and purchases their restoration to divine favor. He has gone to offer His powerful intercession in their behalf; to procure from their covenant-God the spiritual and eternal blessings promised to the faithful children of His covenant; to obtain for their repentance, faith, and obedience, their Heavenly Father's acceptance; and to remedy their imperfections by His all-sufficient merits. In Him be reposed their constant, affectionate and faithful trust, and to Him be consecrated themselves, their souls and bodies, in an humble, holy, and obedient walking before Him. In the light of His favor, all the virtuous comforts and joys of life will be enhanced. In all their troubles and sorrows, He will be their Refuge and Strength, a very present Help. In the hour of death, His sustaining and consoling grace will be sufficient for them. On their soul's release from the body, His rod and staff will point their way to paradise, and thither support their steps. In the day of judgment, their station on His right, and the benignant beaming of His countenance upon them, will prepare them for the joyous invitation, Come, ye bessed children of My Father, receive the kingdom prepared for you from the beginning of the world.

How shall we escape if we neglect so great salvation! In proportion to the amazing love which has been manifested in our behalf, and the stupendousness of the scheme of mercy devised and executed for us, must be the guilt of our continuance in impenitence, unbelief, spiritual indifference, and neglect of the work of our salvation. The same Jesus which was taken up into heaven, will so come in like manner as He was seen to go thither. For a while He will leave his glorious seat at the right hand of God, and establish in the regions of the air the awful tribunal of His judgment. Thither they who will then be alive will be caught up to meet Him. There the dead, small and great, shall stand before Him. There we all must give an account of ourselves. Characters will be investigated, hearts laid open, words and deeds reviewed. Sins committed and duties neglected will be looked into. The trial ended, the Judge will return to His seat in heaven; and thither take with Him those whom He has approved as good and faithful servants. Admitted to the kingdom prepared for them, they will enjoy the eternal presence and vision of the Saviour whom they loved on earth, and unite in the services which are offered by angels and archangels, and all the company of heaven, before that throne at the right hand of which He sits in glory.

But what has become of those who were not taken to receive this kingdom? There is a great adversary of God, who, for his malignant enmity is condemned to regions of interminable misery and despair. He urges upon men a claim to their allegiance and service in opposition to that of their God and Saviour; and alas! with mournfully extensive effect. The miserable beings on the left hand of the Judge, are those who have been thus led astray—who have rejected their Saviour, and departed from their God. Now, therefore, they are given up to the consequences of their choice. They are exiled with him whose service they preferred, to dwell in the everlasting fire prepared for him and his angels.

B. T. O.

THE POSITION OF THE CHURCH AND THE DUTY OF CHURCHMEN.

(*From the Preface to two Sermons by the Rev. Dr. Hook, entitled "She loveth much," and "The Hem of his Garment."*)

The first of the two following sermons was preached on the 28th of July, at the Consecration of Leven Church, Yorkshire, and again at the re-opening of the Church of St. Mary-de-Crypt, Gloucester, on Thursday, 27th of Nov. The second was preached at the re-opening of Trinity Church, Hull, on Wednesday the 10th day of December.

The author has the more readily complied with the request that these sermons shall be published, because, in a time of much public offence and suspicion, it seems incumbent upon those, whose attachment to the distinctive principles of the Reformed Church of England is unalterable, to take every public opportunity of making their sentiments known. If there ever was a time when it was important to assert those sound principles by which the Church of England for the last three centuries has been as much distinguished from Romanism, as she is from Ultra-Protestantism, the importance is increased at the present juncture, when the fierce contest of those two extremes is producing such disastrous consequences, so deeply affecting her internal peace.

We have lived to see men quitting without compunction that branch of the Catholic Church which God had planted in their native land, and betaking themselves to the schismatic sect intruded by the Bishop of Rome, with as little apparent scruple or hesitation as a man might feel in vacating his one post of the duty or preferment for another, to which he had been lawfully called. And such grievous and sinful acts are palliated; by being styled by the mild term of secession, and not schism,—a going forth to labor in another portion of the same vineyard, rather than a breaking down of the hedge of our own sacred enclosure, and, as far as the power of such acts extends, laying open its treasures and choice fruits to the hand of the spoiler. Surely schism is the same thing, whether committed for the sake of going to Rome, or to Geneva; and it is a miserable compromise of truth to speak of these offences against unity, as if the offenders were making their choice between two communions equally open to them, and where their decision was a matter of indifference. * * *

"There is another way for accounting for these secessions, as they are called, which is still more shocking. It is said that the Church of Rome has gained possession of the perverted ones, in answer to the prayers which we have seen so often advertised as offered by persons and societies in that communion for the reduction of England to the Romish faith. Those who have admitted this solution of the present state of things into their minds, should ask themselves earnestly, what they think of the terms of communion imposed on her own members by the Church of England. Are those terms Catholic and primitive, or are they not? And on the other hand, what do they think of the Roman terms of communion? But if the Roman terms are, as English Churchmen believe and know, neither primitive nor Catholic, how can they suffer themselves to think that God has permitted men to join an erring communion, and leave one which is clear of the guilt of imposing error, in answer to a mistaken prayer? What is this but to make God Himself a consistent party to an act of sin? We might indeed press this point still further, if we were to inquire to whom those prayers of the Church of Rome have in most cases been offered? whether to God the Father or the blessed Trinity, in the name of Christ, or to the Virgin Mary; whom one of the most distinguished among those who have left us professes that the Romanists have *deified*, and justifies their act by insinuating that the eternal statute against idols may be abrogated by the Gospel!

How does this appear in his work? There is much lamentable sophistry in his book, and some particularly concerning this point. See especially the paragraph numbered 6, p. 48. It is buffoonery scarcely veiled. But if we may judge from certain letters lately published by the popish priests, buffoonery is part of the Romish system. The Romanist knows that it is from high church principles his cause has most to fear; high churchmen are therefore the object of their greatest dislike. It is against these principles that they are now directing all their forces; it is to refute Anglicanism, not Protestantism, that Romish tracts are circulated. And the Romanisers who still remain among us, only remaining to add to our confusions, are most contemptuous against Anglicanism, and most bitter against honest Anglicans.

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If the heavenly principle of love be not invited back, not only our own pure faith as it is taught in the English Church, but Christianity itself must fall before the enemies of the cross. Every thing is conspiring to give strength to infidelity. The triumph of Romanism, wherever it supplants a purer faith, is a step to the triumph of infidelity.—Wherever Romanism is dominant, there infidelity abounds; as superstition must destroy true religion, and no man can innocently add to divine truth even one false tenet however inconsiderable, any more than he can, without loss to his spiritual condition, cut off one article from the Catholic faith. In Italy, in France, and Spain, it is notorious, that while the lower classes are encouraged in practices bordering on idolatry, the middle classes are for the most part infidel. Some higher and more subtle minds, capable of explaining away what is obnoxious to the common sense of mankind, and the plain teaching of Scripture, may possibly keep themselves in a purer atmosphere, and suffer less harm from entertaining errors which have less practical effect upon their conduct; but even these are unconsciously aiding the cause of infidelity by the defence of such errors. The object of all the apologists of the Romish system is to show, by exaggerated statements of Protestant false doctrine that there is no medium between avowed infidelity, and all that the Church of Rome requires to be believed and practised. You must, in short, accept Popery with all its concomitants, or you must be an infidel. Can any one be surprised, if such a mode of argument is found to drive men to infidelity? The powerful intellect and learning of Mr. Newman has not protected him from the enchantment of this fallacy; and it is a strange and alarming symptom, which meets us at every turn in his late work, how credulity and scepticism are blended together. Who can divine for what further developments a mind that has so often shifted its ground may yet be ripening?

But while infidelity has thus an ally in Romanism, it has an ally equally strong in Ultra-Protestantism. Rationalism has crept in among us; truths orthodox in themselves, are maintained too often, not on Catholic, but on rationalistic principles; as if their importance lay, not in their being contained in the certain Word of God, and attested by the creeds of the Catholic Church, but in the power of the individual mind to appropriate or explain them. While such a test is admitted, the articles of the Christian faith may be upheld by polemics as the badge of a party; but their foundation is undermined. It is a fact that rationalism is beginning to be advocated in some of our schools and universities; and this too, is a system which has its enchantments for speculative minds, idolizers of pure reason, and disposed to like that kind of religion which they can mark out for themselves.

By both these extremes a doctrine of development is adopted. Rationalists speak of a germ of doctrine existing in primitive times, which has gradually developed itself into the creed of Pope Pius. Rationalists speak of the Scripture as a mine, by digging in which, new doctrines are from time to time discovered or developed by man's wisdom. Both these systems converge; and their tendency is to unite in one grand development of infidelity.

What then, is the distinctive principle which the Church of England opposes to these aberrations on either side? Its root is fixed in the sacred text, "Jesus Christ the same yesterday, to-day, and forever." Its axiom is in the well known and memorable words of Pearson, "In Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new, is certainly false." There is enough employment for the highest powers of mind, if we are willing to exercise them in contending "for the faith, once, and once for all, delivered to the saints," the faith received in the primitive undivided Church, and restored and retained in other days of severest suffering by our own beloved and holy mother. Error is various; truth is one. Error shifts its colors; truth is permanent. Let Anglicans be true to her who has fed them at her bosom; and they will find no ground of question whether she is true to her Lord. Let them not listen to those who delight to dwell upon faults which a friendly eye could never see, or join the fashionable mode of deteriorating the best and noblest of their country's institutions. Above all, let them remember that to fraternise with those with whom, by our public obligations, we cannot unite, and who will not suffer us to unite with them on equal or catholic terms, is a betrayal of our public duty; and let them also remember that to circulate Romish books is a kind of spiritual traffic in contraband articles, which naturally and necessarily rouses the indignation of honest men who cannot and ought not to recognize the special pleading by which it is palliated. We will not deny that the late schismatical acts may be in some measure attributed to our sins and to the sins of our rulers, to the provocations of rash censures and uncharitable persecutions, let us not shrink from bearing our reproach as individuals; but let us not charge the faults of individuals upon the system. Rather let us labor that the system of the Reformed Church of England be fairly carried out; let us so exhibit the blessing of the Reformation, as connected with a Catholic Church, as to induce other Churches to conduct carefully, but surely, the work of Reformation in themselves.—Let us not forget that it was a schismatical act in the Pope who first communicated us, and that they act schismatically who obey it; let it be born in mind that no intercourse can take place between the Church of England and the Church of Rome, until the Church of Rome, like the Church of England, has reformed itself. Rome must come to us, for the Church of England will never go to Rome. Anglicans who know the blessings and the privileges won for her by the blood of martyrdom at the time of the Reformation, and who know also the crimes and tyranny which resulted from the connexion of our Church with the Papal Church during the middle ages, are not likely to sacrifice them in haste, however much they may have been deprrciated by schismatics, or by those who have been chosen to take man, not the church for their guide, and have called some chosen teachers Rabbi, instead of him who only is our Master. Where shall we hope to find the blessing of our Lord's abiding promise, if it be not in a Church, which while it preserves in its integrity the episcopate derived from Him, has alone sanctioned and re-established the rule of faith as it was seen to guide the Councils of pure and primitive Christianity."

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march 28—2m$

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April 18—tf.

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